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New Series
Vol. XX. No. 5

Disarmament

The Case for—
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Philosophy of—
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Let There be Light at Geneva
AN EDITORIAL

ON THE HORIZON OF THE CHRISTIAN CHURCH

ENDORSE MOVE FOR INTERNATIONAL PEACE

The five churches of Indianola, Iowa, with a population of 3,000, as reported in the *Record* for January 14, passed a resolution urging the representatives of the United States to use all efforts to reduce armaments and use their influence for the establishment of the following principles as international policies: (1) Unceasing emphasis on the moral obligations of the Peace Pact; (2) Actual reduction of armaments on land and sea and air; (3) Drastic reductions and limitations of armaments expenditures; (4) Immediate abolition by all governments of preparations and appropriations for poison gas and disease germ warfare; (5) Establishment of a permanent commission to follow the execution of the disarmament agreement.

PRESENT AN ARMAMENT REDUCTION APPEAL

An official delegation representing the two million communicant members and nearly two million Sunday school members of the national Presbyterian Church conveyed to President Hoover, at the White House on January 12, an appeal for international reduction of armaments. The delegation was headed by Dr. Lewis Mudge, moderator and stated clerk of the General Assembly; he was accompanied by Dr. J. P. Sizoo, Dr. Hugh T. Kerr, Dr. Harold McAfee Robinson and Dr. Frank D. Getty. Dr. Mudge introduced to the President also a delegation of ten leaders of Presbyterian young people, and Mr. Hugh G. Paull, of Washington, D. C., spokesman for them, presented to President Hoover a bound volume containing more than 3,000 signatures of Presbyterian youth affixed to copies of a world disarmament petition.

NATIONAL SEMINAR OF LEADERS TO MEET

Five hundred of the nation's lay and clerical religious leaders among Catholics, Jews, and Protestants will convene in Washington, March 7-9, 1932, to discuss the theme of "Religious Liberty and Mutual Understanding," it has been announced by Honorable Newton D. Baker, Professor Carlton J. H. Hayes, and Mr. Roger W. Straus, Co-Chairmen of The National Conference of Jews and Christians, with headquarters in New York. The time, place, and theme of the national seminar of leaders were chosen because of the Washington bi-Centennial celebration, which the nation will begin on February 22, 1932. The original suggestion that this Seminar be held came from Michael Williams, a leading Catholic layman. Addresses will be made by Mr. Baker, of Cleveland, Mr. Straus of New York, and Professor Hayes of Columbia University. The Conference seeks to moderate and finally to eliminate a system of prejudices which we have in part inherited and which disfigures and distorts our business, social and political relations.

NATIONAL CHILD HEALTH DAY SLOGAN

Support Your Community Child Health Program: It Protects Your Home. This is the slogan chosen for May Day—National Child Health Day 1932 by the May Day Committee of the State and Provincial Health Authorities of North America. It calls to us in the name of those things which are dearest to every normal human being and every worthy citizen. It speaks of our children, our homes, our community; it reminds us of their well-being and their protection. It challenges our sense of responsibility for them. They are fundamentals that determine our happiness as individuals and as a nation. We have learned a finer sense of values in the last several years. We have rediscovered the fact that selfishness does not always pay and that unselfishness brings dividends of happiness and security. We have set our eyes steadily on the fundamentals of life and we will work and fight to preserve them with all our American courage that recognizes only success and with all our human hearts that cannot be defeated. Among the fundamentals upon which May Day-National Child Health Day 1932 focusses our attention are three elementary necessities—the nutrition of our children, the importance of an adequate clean and safe supply of milk, and protection of motherhood.

UNION SUNDAY EVENING SERVICES ATTRACT

An experiment of a unifying and conserving nature is being made by a group of the North Woodward churches in Detroit, Mich. Within six blocks five of the large churches of Detroit are grouped, churches that have inspiring morning audiences, these churches uniting their Sunday evening services for the next three months, alternating the place and pastor, with no preacher in his own pulpit, and an occasional famous out-of-town speaker. The series opened on January 10 at St. Joseph's Episcopal Church with Dr. Emerson as preacher and a capacity audience in attendance. Thus far three churches are in the movement, North Congregational, St. Joseph's Episcopal, Central Woodward Christian, and First Baptist is likely to come in. Such a union movement in such a winter as this is expected to mean much in every way.

RURAL AND URBAN LIFE HARD TO HARMONIZE

The conclusion of an article in the January *Woman's Press*, the "Rural Communities Number," by Elizabeth B. Herring of the National Staff of the Y. W. C. A. who has recently made intensive studies of several rural communities, is that "Rural life brings understanding of some things and city life of others. From both together may come a more balanced view of how life can be well lived than could come from either alone." She describes especially the impact of urban upon rural life. Urban peoples do not in the present situation have to adjust to rural life, but rural people must adjust to urban life. "It is a difficult matter to try to live in two worlds, especially when the rules and regulations are not the same and there is no arbiter. . . . The rural young person learns from his close knit community group that there is a right way to think about morals and religion. Then he reads in the newspapers and observes in the movies and hears on the radio that there are many fashions in morals and religion and manners. The result is that he has to live with authority while his mind is filled with ill-assorted notions of the relativity of such matters. It is a problem calling for a degree of wisdom which one could hardly expect all young people to possess unaided. . . . The problem is not so much whether urban ideas are better or worse than rural ideas, the difficulty is that they are different and set up a conflict in the life of rural people. If rural people are to think their way out of confusion, experiences which make possible a weighing of values and progress in self-direction are essential."

COMMONWEALTH COLLEGE UNIQUE ENTERPRISE

An experiment on the part of young working men and women to get an education that will really fit them for life in this modern world of social change is being made at Commonwealth College in the Ozarks of Arkansas. All the students work their way and the only money expense is the tuition of $40 per quarter. The teachers receive no salaries except their board and room and $2 per month for incidental expenses. The school raises most of its own food and performs its own common tasks on its 320-acre farm campus.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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Let There Be Light at Geneva

IT HAS become a proverb that it is darkest just before dawn. May it prove true of the General Disarmament Conference now getting under way at Geneva amid the darkness of foreboding. Let us hope that there is something happily prophetic in the motto of the city by the lake which has become the international capital of the world. That motto reads: *Post tenebras lux*—after darkness light.

How may light come at Geneva? It is not without significance that the Conference is assembled in the Glass Room of the League Capitol. May the deliberations of the delegates be as open to sweetness and light as is the assembly room in which they are met. There must be a will toward disarmament that will make for absolute candour and sincerity.

Some light may come, but not much, by approaching the disarmament question as a mere problem of arithmetic. The divisive and complicated process of balancing and weighing nation against nation may secure limitation and possibly even some slight reduction, but such involved and technical method is bereft of that sense of reality and courageous spirit without which the heart of humanity turns sick from hope too long deferred. The world is already hopelessly enmeshed in a maze of figures and formulas.

If we must proceed by mathematical method, why not turn from arithmetic to algebra and solve the difficult equation for "X"? What is the unknown quantity we seek? We believe it will be found to be an intangible thing—a spirit of heroic moral venture, a reliance upon the moral integrity of the world and upon the overcoming power of the righteousness that exalteth a nation. What is really needed at Geneva is bold action on the basis of such a faith. We freely admit that recent international developments are not conducive to abounding assurance in the reliance upon integrity and good faith, but, on the other hand, who knows but what a courageous commitment right now to the higher sanction of the eternal goodness would constitute a moral appeal that would electrify the world and marshall a righteous public opinion among the nations before which the old power of stratagem and might would crumble. We hope the Conference will draw heavily upon the so-called Imponderables of human existence, such as the world-wide aspiration for peace, the potential sense of brotherhood and neighborliness and good will, that is to be found beneath the clash of nationalistic rivalries, and that it will not get lost and confounded in the intricacies of categories and military statistics presented by the ubiquitous and futilitarian experts.

This is what we wish might take place at Geneva: that some strong nation would make a ringing appeal to the other nations for simultaneous disarmament to the level of Germany. This would be staying within the realm of so-called practicability, since one of the great countries of the world has already been brought to the level that would thus be proposed. What one nation accomplished under compulsion, others could do through voluntary cooperation. Such a proposal would do infinitely more than lay down a thoroughgoing policy of disarmament. It would invoke the good faith pledged in the Treaty of Versailles, wherein the victorious Allies promised to follow Germany in the process of disarmament, and would arouse and rally the moral sentiment of the world in its enthusiastic support.

Such an appeal would lift the Conference out of the threatening doldrums, even though it should not prove successful. If it should fail, what then? The opportunity would then be open for some great nation really to make history: to say in effect—very well, we are indeed sorry that you are not ready to meet squarely and favorably this tremendously vital issue. As for us, we are not willing to go on squandering our national wealth and compromising the general welfare of our people on preparations for wholesale destruction. It is inexpedient, but what is more, it is wrong. Regardless, therefore, of what other nations do, we are going to disarm and we are going to begin now. We are turning from the false security of armaments, involving provocative rivalry and vicious propaganda, to the security of justice and good faith. We are prepared to take the risk of peace.

Then, indeed, would the light break at Geneva. And from every point of view, what country is so well situated to take this frontier position as is our own? Risk would be involved, of course, but less for the United States than for any other major power. But when we speak of the risk of peace let us never forget on the other hand, not only the risk but the virtual certainty of war and destruction if present policies are continued. Would that our President could be inspired to take such a bold venture of faith! But the Senate and the country would not support him, it will be urged, and it would mean political disaster in this, a presidential campaign year. Perhaps so. But what a strategic opportunity for him to dispel the political

fog that enshrouds the world just now and clarify the atmosphere! He would thus mark an epoch in human affairs and make for himself imperishable honor in the annals of history.

Is it just a wild dream? We suppose it is. But if light is to penetrate the darkness at Geneva something beyond the ordinary must be dared, and if leadership is not given by the United States delegation, from whence may it reasonably be expected?

In the words of an American friend of peace who is now at Geneva: "May the delegates, gathered where Mont Blanc looks down upon them, realize that they are not at a bargaining counter, but before a judgment seat. They must answer to the eternities."

Post tenebras lux. Will light follow darkness at Geneva?

The Morning Cometh

By Ralph H. Boring

THE world of our day is suffering from a fever; it is marked by great bodily heat and quickened pulse; there is much excitement and a painful degree of anxiety. This fever was contracted in 1914 in Europe. It was then that the world entered the silence of death, the land of desolation. It was then that the whole world began to cry in the words of the ancient prophecy of Isaiah: "One calleth unto me out of the land of Seir: 'Watchman, what of the night? Watchman, what of the night?' And the Watchman said: 'The morning cometh.'" The Prophet refers to the land of Edom, and he calls it the land of silence, the silence of death. Their land has been overrun by an enemy and the people have fled to the hills and the mountains where there is no food nor water. The Prophet heard one crying: "Watchman, what of the night?" George Adam Smith says that this cry, literally interpreted, means, "Watchman, how much of the night is passed?" "Watchman, what from off the night?" It is the pitiful cry from a distressed people anxious to know how soon relief may be expected. And the Watchman answered: "The morning cometh, the dawn is here."

It was in 1918 that we heard the glorious response to our cry in the gracious words of the Armistice: the dawn cometh, the morning is here. But again we were doomed for disillusionment. Soon after the great guns had ceased to speak in Flanders and France, the whole maladjusted economic system came tumbling down upon us. And with ghastly fear we now recognize it as the prolonged shadow of the World War. Where, then, is the light whereof the Prophet speaks? Where is the morning the Watchman proclaims? Shall it not be replied: "We are the morning. Christian people are the answer." Jesus said: "You are the light of the world." In us is the light of which Jesus speaks. Because Christian people are in the world, the dawn cometh, the morning breaketh. And as we let our light shine, the night passeth away and the morning comes. The Presence in the Midst will bring the dawn.

First, the morning will come when there are steady minds. He will keep us in perfect peace whose mind is stayed on him. He will keep us who have trusted in him forever. We have all seen the steady mind in the sick room. It brings the morning. The steady mind brings the steady hand, the quiet touch, the understanding sympathy. It inspires hope and confidence. The night is full of darkness and shadows, illusions and spectres, but morning brings steadiness. In the maze of the last decade our minds have become unsteady, but today we are regaining our balance, we are re-evaluating the fundamentals of life. The hand of the Lord Jesus with all its strength and comfort is being sought; we want him and are seeking him. The dawn will appear even as we find him; the morning will break because Christians are in the world. A steady hand will cool the fevered brow.

Second, the steady mind, enhanced by a true purpose will bring the morning. This one thing I do: forgetting those things which are behind, and looking forward to the future, I press forward toward the prize of the high calling of God in Christ Jesus. It is easy to proclaim a purpose in life, but to hold true to that purpose claims full manhood. Jesus Christ is our purpose. Others know him as they discern our life. Our feverish world needs a steady mind, a true purpose. Christian people who are steadily holding their purpose true will bring the morning, the dawn. For untold numbers of people we are the light of their life. Watchman, how much of the night is passed?

Third, as we go forth with a steady mind and a true purpose, let us clothe ourselves with a holy zeal. Let this mind be in us which was also in Christ Jesus our Lord: a soul with a steady mind, a true purpose and a holy zeal.

A revitalized Church is the hope of the world. And the Church consists of Christian people. God did not bring this feverish day. He will not lift it. The unsteady hand, the untrue purpose, the unholy zeal brought it. And those same hands lifted to him for light and guidance and vision will bring the dawn, the morning.

"One calleth to me out of Seir: 'Watchman, what of the night? Watchman, what of the night?' And the Watchman said: 'The morning cometh!'" We Christians are the morning.

Greensboro, N. C.

Faith Versus Security

By S. Edgar Nicholson

ONE of the most astounding facts in the realm of human existence is that this world of ours is a parodoxical world. Usually the things we prize most are the things which contribute in greater or less degree to our self-enjoyment and our self-satisfaction. Yet the realm of self-interest is so closely related to the realm of selfishness that those matters which may be virtues in the one instance become mixed up inextricably with matters which are positively selfish and therefore fatal in the other instance.

It so happens, therefore, that again and again in human experience the supposedly good is found to be bad, and the admittedly bad sometimes when properly disintegrated discloses some pearl of great price.

When we are weak, then are we strong. The humble and the meek are heirs of the kingdom. The reproached and the persecuted are they who are to receive the "great" rewards hereafter. Whoever is smitten shall turn for another blow. Love our enemies. Love is creative. Hate is destructive. Add a cloak to him that taketh thy coat by law, for by such an act of helpfulness thou mayest win him for a true yoke-fellow in bonds of eternal friendship. Be not "anxious" for life's sustenance, but remember the birds, the lilies and the grasses of the field. Seek first the kingdom, not the stock exchange, nor

the flour barrel, nor the latest styles, nor the biggest navy, nor the finest pews. God's bread lines are important, but they are secondary.

At the center of the world's issues, now as always, is the issue of security. Reparations, debts, prosperity, goodwill, international understanding, domestic tranquillity, all wait on the fulfillment of one almost universal demand—the demand for security. But men forget that this is a paradoxical world. "Safety first," is not in the Bible, nor is it the talisman for human behaviorism in any realm. Security is the one thing of human endeavor that has no promise of guaranteed support. A man can no more pull himself up by his own bootstraps and thereby nullify the natural equality of action and reaction as directed each to the other, than he can build for himself security for any selfish endeavor by any mechanism of mind or matter.

He who would save his life shall lose it. That is man's most conspicuous paradox. It is true, not because Jesus said it, but Jesus said it because it is true. It is the ultimate dictum of human experience. Security is the negation of faith. Security is always distrustful and sees danger in every shadow. Faith is trust, satisfying trust, that matches God against famine and bolts and armaments and flying destruction.

Life itself is a dare. Human existence is necessarily social and involves trust and faith as the basic elements of relationships. He who is willing to lose his life ("for my sake") shall find it. The man or the Nation is least secure when equipped with elements that stand as a threat to the rights and welfare of others, and which tend to destroy those finer, tender sympathies which in all life's experiences are psychologically the best and surest defense of the human order.

When mankind is ready to translate our subject, "Faith Versus Security" into "Faith, *Ergo* Security," it will have dissipated a great human paradox and solved one of its most perplexing problems.

Lindenhurst Apartments,
Media, Pa.

On a Mid-Summer Pilgrimage

In the Haunts of Romance and Learning

EARLY on a July afternoon, a group of some thirty-five fellow-spirited Americans took train from London to Stratford-on-Avon. Several days of lectures and discussion on world issues and ills entitled us to a week-end of surcease and we were off in holiday spirit. But even a holiday for ambitious Americans abroad must be *improving*—both pleasant *and* profitable—so our objective was the home and countryside of the Bard of Avon. On sundry occasions on our return home we would thus be able to intone with extra gusto the introductory words, "As Shakespeare says!"

It was the privilege of a few of us, as we rolled over the English landscape, to sit in a compartment with an erudite Wellesley College Professor of Literature, who discussed with us the place and work of the greatest of dramatists, whom she characterized as one of the great paradoxes or miracles of literature. We thus got background and atmosphere for our little journey to this universal Mecca of literary pilgrims.

Getting off the train at Leamington Spa, we journeyed the remaining few miles to Stratford by bus. After being assigned to our several places of abode, we scattered out and went our different ways as the spirit listed. Having visited the Shakespeare House on a previous visit to Stratford, the writer specialized this time in other points of interest. In company with a fellow editor, we found our way first to the Stratford Church in which Shakespeare is buried, on the bank of the Avon.

WHY SO FAST, DEAR PASSENGER?

Near the monumental bust is the grave of Shakespeare in the chancel, covered by a plain flagstone. The quaint and characteristic epitaph begins—

"In wisdom a Nestor, in genius a
Socrates, in art a Virgil,
The earth shrouds him, the nation
Mourns him, Olympus guards him."

Whoever wrote the epitaph must have "dipt into the future" and descried the typical American tourist — hence the pointed admonition, "Stay, passenger, why goest thou so fast?" We doubt whether the majority of American "passengers" pause even long enough to get this admonitory word which would have to be attached to a stop sign to get their attention, if at all. As for ourselves, having "stayed" thus far, we obediently accepted the timely word of admonition and read on and looked further about us.

Apparently, fear of the impious hands of the grave robber disturbed the slumbers of the departed in those days, if we may judge by these words of mingled appeal and imprecation:

"Good frend for Jesus sake forbeare
To digg the dust encloased heare.
Blest be ye man yt spares thes stones,
And curst be ye yt moves my bones."

Close by lie the body of Shakespeare's wife, Anne, who outlived him seven years, and that of his favorite daughter, Susannah—"Good Mistris Hall"—who is characterized as "witty above her sexe!" and also "wise to salvation."

There is the ancient register, containing entries of the baptism and burial of the poet, and of course we must see the font in which he was baptized. As to whether William saw the inside of the church between the two events recorded in the register, deponent sayeth not; at least once in all probability, at the time of his marriage. In looking at the memorial windows, we were particularly interested in an American window in which William Penn with his "No Cross, no Crown," figures in a striking triumvirate with Amerigo Vespucci and Christopher Columbus.

WHERE WILL WOOED ANNE

Our interest, however, was not primarily in baptismal font or sepulcher, but in a shrine of romance situated a mile or more outside of Stratford. So we strolled out from the town—the two editors and literary boon companions—along a footpath through garden and field, to a beautiful, thatch-roofed cottage, surrounded by blooming bowers of English garden beauties. It is the old home of Anne Hathaway. It is more substantial in proportion than the name cottage signifies and gives evidence that the Hathaways were of the well-to-do and responsible yeomanry of the community. We wandered pensively through the well kept rooms and sat in the chimney corner on the high-backed bench on which Will Shakespeare had sat and wooed his Anne.

"HAIL TO THEE, BLITHE SPIRIT!"

As we walked back through the open fields, past the hamlet of Shottery near the cottage, we were revelling in the atmosphere of our surroundings which has been made so sentient by John Bennett in his vivid and appealing story, "Master Skylark." Here we were, following the pathway which the poet, this paragon and paradox of literature, had taken to and from his tryst. This was nature's setting, the countryside which Shakespeare knew and loved, and of which he sang. All at once, I rudely interrupted

my companion in the midst of a sentence. "Listen, man!" I exclaimed, suddenly looking up into the sky, whence came those liquid notes which the "Master Skylarks" and the bards of melody have sought so long to imitate and interpret. We stood transfixed at the song of the lark—and then, as interlude to the concert of the "ethereal minstrel" above us, my friend, drawing upon the treasures of memory, spoke quietly the lines:

"Hail to thee, blithe Spirit!
Bird thou never wert,
That from heaven, or near it
Pourest thy full heart
In profuse strains of unpremeditated art.

"Higher still and higher
From the earth thou springest,
Like a cloud of fire;
The blue deep thou wingest,
And singing still dost soar, and soaring ever singest."

What more could we have asked to give fitting climax to our afternoon than the ecstasy of delight contributed by this sweetly piping pilgrim of the sky?

At Lovely Avonside

Its name, Avonside, suggests the location of the hotel where several of us were lodged. It is out on the edge of town, down the river, and is surrounded by trees and spacious lawn, with the Avon meandering lazily by. A picturesque old mill hums within a stone's throw, where the river is spanned by a rustic bridge which communicates with alluring paths that lead along the Avon's course or out into the more open country. It was good to be there.

After the physical refreshment of an excellent though necessarily hurried dinner, we jumped into a waiting car, which we greatly fear some one else had ordered, and rushed to the town playhouse where the Stratford-on-Avon Festival Company, a ten talent organization, was putting on during the summer a wide range of Shakespearian drama. And were we in good fortune! The offering on our night in Stratford was "A Midsummer Night's Dream."

A Midsummer Night's Dream

In terms of what someone—Izaak Walton, was it not?—said about God and the wild strawberry, Shakespeare might have written something more perfect than this delightful fantasy, but certainly he never did. This, at least, is the opinion of such Shakespeare critics as Granville Barker, who declares that he wrote nothing of its kind, or of any kind, that was so perfect, there being in it as much sheer music, in its happy wedding of sound and sense, as in a Mozart symphony. At all events, this lightsome presentation was just what our group needed for what ailed us, somewhat jaded as we were with the problems of the universe. Bottom more than made good his promise, "I will roar, that it will do any man's heart good to hear me," and we roared with laughter and echoed the refrain, "Let him roar again."

At the conclusion of even so refreshing a performance, some of us were not yet ready to call it a day. A few felt that the one thing still needful was a moonlight boat ride on the classic Avon and so, though the hour was near that separating night from morning, we made our way to the riverside. It seems, however, that decorous Stratford keeps regular hours, even in tourist season—more regular than in the days of Will Shakespeare and his roistering, hail fellows well met—for every boat on the river had been put to bed. The best we could do, therefore, was to stand on the bridge and watch the graceful swans that are so intimately associated with the gently flowing Avon. And so, to bed, at the close of a memorable day, to dream of dainty, winsome Titania and to hear again the dulcet song of an English skylark.

Symbol of Ancient Feudalism

Next morning we were up early and eager again to follow the trail of romance. First, a substantial English breakfast—a sure and satisfactory foundation for romance—and then a reluctant farewell to our gracious and jolly hostess. By special bus our party was off for a morning ride through the beautiful English country. Our first objective was Kenilworth Castle, the background of which we give in the words of our editorial traveling companion, Walter Locke, as found in the Dayton *Daily News*: . .

"Symbol of a wrecked ancient feudalism, awaits us a few miles away what is left of old Kenilworth. We have been trying to figure out, as we spin along, how far it was England's ancient feudalism makes England now so fair a sight. Our democratic new world plants itself as a free-and-easy each-of-us wills. Our shabbiest farmsteads front our sightliest roads. The fringes of our towns are an anarchy of scattered bungalows and shacks with weeds and automobile bones between.

"The barons of old built themselves beautiful castles and put their retainers in clustered villages of no conspicuousness and some charm. The landscape was left largely free of the architectural antics which make so many American landscapes look as jazzy as much American music sounds. The barons didn't have to wait for the majority to arrive at the taste which calls for city planning commissions and anti-billboard campaigns. Thus they got a beautiful England before they got a free England. England had some hundreds of barons who could take the people by the neck and do with them what Rockefeller is doing with Tarrytown, N. Y. This makes for beauty, but it doesn't keep the balance from going against the barons."

While our friend was thus philosophizing, we were romancing with Sir Walter Scott who has given us so vivid a portrayal of the ancient glories of Kenilworth, when and where imperious and temperamental Queen Elizabeth visited her favorite, Leicester, in 1575. And we dropt a tear for poor Amy Robsart. Another score here against stern, implacable Cromwell, who demolished this feudal stronghold, which, however, is still magnificent and imposing in its lordly ruins.

We would linger here but time was going fast and we must stop at least a few minutes at Warwick Castle which Scott calls "the fairest monument of ancient and chivalrous splendor which yet remains uninjured by time." It was virtually a hop, skip, and a jump for us, and were the austere keepers scandalized! We were doing the part of American tourists at their worst, but there was no help for it unless a certain train could be held for us. Nevertheless we got our shilling's worth, and saw enough—of the paintings inside and the lovely pictures of river and lawn outside—to make us want to come again.

A Helping of Humble Pie

Our week-end program included Oxford, in whose classic environment we were to be further improved. That was why we *must* catch that train at Leamington. In fact we had a lecture to attend, and who would cut an Oxford lecture, even on a holiday outing? Arriving at the university town, we hurried to Mansfield College, where Principal Selbie was to address us. He began by saying he must hurry away to another—and presumably a more important—engagement, but would vouchsafe us a few words. He told us among other more or less interesting things that while we may be up and coming in some respects, America is from three to five decades behind England in her thinking. He also said he wished we were more teachable and that we did not think everything started when we were born! Well, that was at least lesson number one to a group of American college presidents and professors, more or less eminent divines, editors and what not. Principal Selbie said it would require a year for us to get the atmosphere of Oxford—but he gave us the air in fifteen minutes!

In Cloistered Oxford

We shall never forget the amusing incident which introduced us to Oxford ten years before. On getting off the train, Robert Pretlow and the writer wandered into the heart of the town, and accosting a resident, inquired the way out to the University. He didn't seem to comprehend and we repeated the question, "Where is the University?" Still looking a bit dazed, he stuttered and exclaimed—"The University? Why, it's all around here!" And so it is. Town and gown are one and inseparable geographically. Yet, in a very real sense, while Oxford is in the world it is not of the world. One may step across a street "where cross the crowded ways of life," pass into a college cloister and feel him-

self as isolated as in a medieval monastery. One just can't imagine an American college yell disturbing the quiet precincts of an Oxford college quadrangle.

We were entertained at lunch at Balliol College. Through some slip we had apparently arrived as unexpected guests, which necessitated some delay in the call to "come and get it." It had been a long time since breakfast at Avonside, and when at last we were seated before a very appealing repast, our impetuous voracity was clearly something of a shock to the pompous waiters of forbidding mien who were accustomed to the deliberate and dignified procedure of the Oxford dons. Really, to eat in the magnificent dining hall of Balliol ought to be a function. Undoubtedly, with a brief association therein and with a little less keen edge on our appetites, every American of us would soon eat like a gentleman and a scholar!

OXFORD SPIRES AND CHIMES

After lunch we separated into small groups and were conducted on a tour of the colleges of the University. Our guide was a young Oxford woman and how she did pace us! While the structural design of the writer fits him for a good stride, even he was hard put to it to keep up. The fact that she was American born made it a little easier on our *amour propre* for being clearly out walked.

It is impossible in a hurried sketch such as this even to suggest the attractiveness of the colleges of the University, with their stately halls, their lovely cloisters, their beautiful chapels, and pervading all, the atmosphere of learning and culture. Perhaps, here, more than anywhere else one appreciates the epitaph to Sir Christopher Wren to be found in the crypt of St. Paul's in London—"If a monument you would seek, look about you." These colleges, surmounted by their gleaming spires, are indeed monuments to his fine artistic sense and architectural genius. But we remember Oxford for the artistry of what we heard as well as for what we saw. It seemed that the chimes of every college tower in Oxford were ringing out that afternoon, as the wave upon wave of resonant melody swept in upon our ears.

After our survey of the University, we were served tea at Oriel College, when its provost or head spoke to us on the organization and government of the University. Late in the afternoon, tired and surfeited, we took the train for the bustling world of London Town. And so—

"We saw the spires of Oxford
As we were passing by,
The gray spires of Oxford
Against the pearl-gray sky."

W. C. W.

PASTORAL MINISTRY IN THE COMMUNITY

BY LEVINUS K. PAINTER

A worker in a certain rural parish was asked to prepare a list of families of the community. When the completed list was presented, the recipient suggested from personal knowledge of the neighborhood that some families had not been listed. And he received this reply, "Well, those people never have anything to do with the church anyway."

This may be a disturbing observation, but does it not suggest another disturbing question? Has the church on its part, sought persistently to make vital contacts with these families? Yes, of course, we have at times—we have ministered to their physical distress in times of dire need. Intermittently parts of the family have attended various services, but still they have not felt themselves to be within the family circle of the church.

It is safe to say that approximately one-third of the people of our communities have no vital contact with the church. This does not mean that all of these people are living godless lives, but it does mean that they are living without the strengthening bonds of vital Christian fellowship. It does mean that their children are growing up without regular Christian guidance and instruction. It does mean that these folk come to the great crises of life and death without the staying power of a glowing Christian faith. Only at such times do they come to the church or its representatives for a ministry of last resort. These spiritual needy at our very door present a perpetual challenge (pardon the threadbare word) to our rural communities.

For the time being any spiritual ministry to these folk, who may have been considered outside the "pale," must be personal, direct and intimate. Radiant friendship is a fertile soil from which many spiritual fruits may mature. The pastor and neighborly parish visitor have indeed a high calling. The writer remembers a call made in a Vermont farm house a few years ago which resulted in an invitation to share the meal being prepared. The family assembled, grace was said and the meal was truly a sacrament so far as that family was concerned. And it was confessed to neighbors afterward that it was the first time in twenty-eight years that a minister had sat at their table. In sight of this farm home is a little white New England church.

The sharing of ourselves with the entire community seems to be almost a heart breaking task. Yet these people are not coming to the church or to the minister. If there is to be any real ministry in the name of the church it must be personal. However, among our church people we try to cultivate the habit of having members of the parish call the minister into their homes when they have perplexing or distressing problems, when they have particular concerns for the church life or in behalf of individuals. Increasingly such calls have come this past year in particular. But we think of the people who are more reserved or are too timid, or do not feel that they know the minister well enough, and who go on silently suffering, bearing their own load because they have not learned how to share their burden with someone who may sympathetically try to understand. These bruised and troubled spirits just hide themselves from the world like a wounded animal.

The writer does not break any records in pastoral calling. Rarely do visits total a hundred a month. When we consider the sick and the shut-ins and the necessary calls incident to the running affairs of the church we are made painfully aware of the all too casual contacts we have with too many of the three hundred twenty-five nominally Protestant families of the parish. But there are many ways besides calling in which we may intimately share ourselves with different groups in the community. A widow with a family of children had no wood supply for the winter. A group of over twenty men in two different squads, went into the woods and before noon had more wood than she had ever seen in her own dooryard. A hot dinner cooked over the roaring campfire in the woods sealed this sacrament of fellowship and service. Hikes with Boy Scouts, supper cooked over the open fire in a hillside cabin on a frosty fall night can be made a pastoral ministry of the first rank. In calling I try always to have in the car a goodly supply of extra Sunday School papers and lesson leaflets to go into the homes where good pictures and children's stories are all too rare. At times there is a briefcase full of selected books for reading that may be passed out as occasion may demand.

But whatever we do, whatever the methods we may find particularly suited to our own temperament, it is our privilege and resposibility to help people to realize that the Kingdom is come nigh unto them, that they are invited to enter into its heritage and to receive the comfort, the blessing and the inspiration of Christian fellowship.

Putney Federated Church,
Putney, Vermont.

NOTICE

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God is a psychological fact, resting not upon illusion but upon the reality of religious experience.

THE GIFT OF A TENDER HEART

By George W. Bird

A new heart will I give you and a new spirit will I put within you, says Ezekiel. One of the wonders of Arizona is the petrified forests which are so hard they can hardly be reduced to powder. One day they were giant trees, almost equal to the giant trees of California, but by some freak of nature they have been turned to the hardest stone. And this is but a picture of the human heart that has been so hardened by evil that sin is scarcely noticed.

One reason why sin abounds is that we become so accustomed to evil that we scarcely notice, much less stop to rebuke it. The reason why this is true is shown in a report of a vice commission some years ago in Chicago in which they said, "We can not hope for the eradication of the social evil till men's hearts are changed."

Ezekiel was looking for the restoration of Israel but he was also looking for the day when Jesus Christ would bring victory to men; to the time when he would put a new heart in men so that they could accomplish what was impossible under the old law. This world certainly needs sympathy. An old minister told a young man going out to preach a trial sermon to be sure to preach in a sympathetic way and it was much needed advice. God wants us to have more sympathy for men, for while thousands are hungry for food for the body, millions are hungry for the bread of life.

Sin not only dulls our sense of wrong but also our compassion for others. We can not think of God not being able to arrange a world that will supply the physical needs of men, nor can we think of his not being able to meet the moral and spiritual needs. But first there must be a new heart which will bring a new life.

There is a beautiful residence district on the out edge of Chicago where all the homes are the very finest, and are built well back from the streets in such a way that the confusion of the city is shut out. The residents have a fine place to live and to a great degree are away from the evil of the city. Yet they are influenced by it, for at a party at a home in this beautiful residence district five young men from one of the many unchurched parts of the city robbed the home of a large amount of valuable jewels.

That section from which these young men came has been left practically unchurched by both Protestants and Catholics and while the better citizens and the churches have withdrawn from this and many similar parts of the city they can not get away from its influence. And our smaller places have scores of homes that have no religious background that are influencing all of us for evil. Paul said, "None of us liveth to himself and none dieth to himself."

It is certainly clear that we need a heart that is tender and sympathetic to all men. If our consciousness of right and wrong fails us we will not have the interest either in God or men that is needed. And we shall lose interest in our own salvation. It is not hard to find fault with people but it is far more needful to have a heart of love and helpfulness toward all men.

A new minister was making his first call. When he came to a home he asked, "Does Jesus Christ live here?" and the woman of the house was not able to say anything. In telling about it to her husband he said, "Why did you not tell him we were members of the church and paid our part to the budget?" She answered, "But he did not ask that—he wanted to know if Jesus Christ lived here and I am afraid that he does not."

Does Jesus Christ live at your house? Is your heart tender toward God and men?

Knightstown, Indiana.

MARY E. WHITE AGAIN IN JAMAICA

Here I am back in my beloved Jamaica home and work, writes Mary E. White from Port Antonio, Jamaica. My stay in the United States during the months of 1931 was a happy one. We rejoice in the accomplishments of fifty years but our eyes and hearts are set on greater accomplishments in the coming years. To this end we have sent out a call to our members and friends to join us in earnest prayer at the beginning of this new year, which has been prepared by the evangelistic board of our churches here. The day set for prayer for Friends work in Jamaica is Ash Wednesday, February 10, which is a holiday in the Island when it is felt that larger groups may get together for special prayer. It is also hoped that churches in the homeland may share our concern that we may have a clean budget and a special manifestation of love and power in a deepening consecration for service when we come to our annual gathering in March at Easter time. Please unite with us to pray:

1. For an outpouring of God's spirit upon Friends work in Jamaica. 2. For the salvation of many souls in 1932. 3. For God's blessing and power upon the Jamaica workers as they bear witness for him. 4. That the balance owed to the Jamaica workers for 1931 salaries, about fifty pounds, may be forthcoming before Conference convenes at Easter. "If two of you shall agree on earth as touching anything you shall ask, it shall be done for you of my Father." Matt. 18:19.

LIVING A SINLESS LIFE AFTER THE SPIRIT

By A. J. Hanson

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." Here the statement is plain that there is a possibility of living a sinless life, and the closing words of the text give the secret of such a life. The normal pace of the Christian life is walking. The closing sentence of the fortieth chapter of Isaiah includes the declaration that they shall walk and not faint. This privilege is for every one who walks after the Spirit. The Apostle Paul said, "But the manifestation of the Spirit is given to every man to profit withal." (I Corinthians 12:7.) The Jesus way of life is the way of the Spirit. The world does not know this Holy Spirit of God, but his faithful followers know him, for "he dwelleth with you and shall be in you." (John 14:17.) This fellowship with God through the Spirit is the ideal way to live.

There is a sharp contrast between the life after the flesh and the life of the Spirit. No argument is needed to prove the truth of this statement. By experience, by observation, and by God's word, it is true. Our all-wise Father knew that his children could not be adequate witnesses for him unless they were indued with this power of the Spirit. The divine life well lived is a supernatural life, and this supernatural life must have the divine power. For the Spirit-filled man it is a perfectly natural life to live.

A glance at some of the accomplishments of this way of life is interesting and instructive. On that day of Pentecost, such tremendous changes were made in the lives of the disciples who had received the gift of the Holy Spirit that people were amazed and marveled. Peter's first sermon, after the descent of the Spirit, produced a great effect on three thousand people. Another instance is recorded in Acts 13:2—"As they ministered to the Lord, and fasted, the Holy Spirit said, 'Separate me Barnabas and Saul for the work whereunto I have called them.'"

This brief mention of the work of the Holy Spirit is not to imply that the same kind of work is not happening now, but to encourage us to live in the Spirit, to listen faithfully to what God has to say to us, for these are times when Spirit-filled people are greatly needed. May we not grieve the Holy Spirit, but be able to say with the Apostle Paul that the Spirit of God worketh in us mightily. Let every one keep his place in the body and trust in Christ, our head, always. In Galatians 5:16, Paul admonishes, "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh."

Earlham, Iowa.

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GENEVA: FOCUS OF HOPES AND FEARS OF ALL THE YEARS

WITH the first General Disarmament Conference meeting this month, it is altogether fitting that we make this issue a disarmament number. Disarmament, including the complicated issues involved, is the immediate and major issue before the world today. As one of our contributors says on a following page, the surprising thing is not that disarmament is the question of the day, but that it has not long ago been effected and that it still encounters serious opposition. It does seem altogether anomalous that the nations are just now beginning to approach the question of the possibility of reducing the armaments of the world. On the one hand, there is every good reason for the nations to disarm: the virtual bankruptcy of the world, the intolerable burdens imposed by enormous military and naval establishments, the rising tide of international suspicions stimulated by great armaments and the threat which they make of another and more terrible cataclysm of war. On the other hand, the peace loving peoples of the world appear to be in the grip of a monster Frankenstein which they cannot break. Every effort that would help point the way of release meets a deadly impasse. The world is suffocating in an atmosphere of futility.

There is no good to be gained by ignoring this desperate situation and by assuming a Pollyanna attitude of cheerful optimism toward the Geneva Conference. In addition to the fact that the complicated issue is almost deadlocked at best, everybody recognizes that so far as world events are concerned, the Conference could scarcely meet under less favorable auspices.

As a matter of fact, as the years come and go, the ironic appropriateness of the term, Armistice—a brief suspension of hostilities—becomes increasingly apparent. We are still in the duration of the war. In many respects, the Treaty of Versailles was a treaty of war rather than of peace, and the Geneva Disarmament Conference marks another effort to bring about a conclusion of hostilities. Obviously, there are fears in plenty focussing at Geneva these perilous days. What grounds are there, if any, for reasonable hope?

First, there is a general recognition of the desperateness of the situation. This is almost another way of saying that a bad situation is good if it is bad enough. The present one could scarcely be worse. It is hardly conceivable that the nations would consent to go to Geneva in the absence of quite a general determination to do something constructive in the matter of armaments; or rather, that they will consent to leave Geneva until something positive is accomplished. The alternative would be too tragic to be tolerated.

In the second place, and a matter of more encouragement, there is a steadily rising tide of public sentiment demanding, not mere limitation, but reduction of armaments. Perhaps tide is too strong a word to use yet, but there can be no doubt of the growth of world opinion in this direction. If this opinion can be made vigorously articulate and made to focus upon Geneva, it will operate powerfully toward getting something done to clear the murky atmosphere.

At the International Goodwill Congress held at Chicago in November, Major General John F. O'Ryan gave a stirring address, the gist of which we hope to reproduce later. He particularly emphasized the responsibility which rests upon the man in the street, upon the fathers and mothers of the world, for exerting direct and vigorous influence for disarmament. He says that the experts, who live in another world from us, can do nothing effective about it. "They really believe that preparation for war will avoid war, instead of giving us what we have prepared for. The crack-up of the German army and all its works of preparedness has not registered with the experts. Expenditure of public money means little to them. These appalling expenditures which account so materially for the present depression and suffering, they would augment for further expenditures. No matter how many millons are annually expended, the insatiable urge is for more millions." These are strong and courageous words from a military man who thus pillories the experts of his own profession.

On the other hand, General O'Ryan criticizes the people for their indifference toward this matter of the life and death of their young people and of civilization itself. He shows how they have no time for government or international problems. All is left to the experts. "If war is to be avoided," he declares, "the families of America, to whom the families of Europe look for inspiration in spite of what may be said to the contrary, must themselves take action to meet the situation. They must shut down harshly upon the excessive zeal and bad taste of the propagandists who go too far in their efforts to stay action which is in the interest of peace."

Continuing, he voices these arresting words of warning: "Be assured that present conditions cannot go on without a crash. We are drifting—drifting—steadily but surely into a bigger war and more evil war than the last, and not through the willful machinations of any man or group—it is not as simple as that—but rather through the operation of economic conditions, of the established customs and methods of intergovernment relations, the accepted futility of much that is proposed, and finally because of the abashed supineness and neglect of those most interested to take in hand their own salvation. If, with the knowledge they possess, the fathers and mothers of this country do not act resolutely and promptly, they may morally be charged at a later date with being accessories before the fact to the slaying of their own sons in the next war."

Clearly, then, we cannot morally evade our common responsibility by criticizing the experts and by "resting the case" with the participating delegates who represent their respective countries at Geneva. We are now faced with a graver crisis than that which faced this country in 1917. Jeannette Rankin, the first woman elected to the United States Congress, who voted against our entering the Great War, calls for a reduc-

tion of armaments "sufficient to lessen fear and to turn the thoughts of the people to a reliance on saner and less suicidal methods of protection." "This can be accomplished," she says, "if each individual feels a personal responsibility and works through organizations and the press toward crystallizing public opinion on the issues before the Conference." She concludes a brief message with these impressive words: "If we are willing to give—in energy, money and devotion—for peace in 1932 what we gave for war in 1917, we would have peace forever."

Are we willing?

THE PHILOSOPHY OF DISARMAMENT

BY DR. CHRISTIAN L. LANGE

Dr. Lange is the General Secretary of the Interparliamentary Union, and as Norwegian delegate to many League of Nations gatherings, including the Preparatory Commission for the Disarmament Conference, has played a leading role during the past decade in the struggle towards Disarmament. This article is reproduced from the special Disarmament number of "The Student World" by arrangement with the Editor.

THE word "disarmament" is used in a double sense. It means in the first place the process of disarmament, proceeding by the limitation and successive reductions of national armaments until the final goal is attained. But the same word is also used to denote the ultimate result of this process: the status of complete disarmament according to Woodrow Wilson's formula — "Reduction of national armaments to the minimum compatible with the internal security of the State." In this article the word is used in the first sense.

Attitude towards disarmament is, of course, largely determined by moral and philosophical views which will decide a man's attitude towards the problem of peace and war in general. Armaments are preparatory for war or, as the case may be, for its avoidance, according to the old Roman proverb: *Si vis pacem para bellum.* Those who condemn war absolutely will be against any sort of armaments and in favor of complete disarmament. Those who accept war or warlike action only in certain cases and under certain conditions will go at any rate some way towards disarmament.

History and contemporary philosophy reveal a number of graduated attitudes towards these problems. For obvious reasons of incomplete knowledge, I shall here only discuss these attitudes so far as they are revealed within Western civilization. Oriental philosophy probably reveals similar lines of thought which may be still more graduated and refined.

The idea of the brotherhood of mankind under the guidance and inspiration of one Almighty God, Father of all men, was first formulated, as far as we know, in Greek philosophy, particularly by the Stoics. This conception was adopted by primitive Christianity and was maintained within Christendom by a number of anti-militaristic sects of mystical inspiration—Vaudois, Moravian Brethren, Mennonites and others—and above all by the Society of Friends. This trend of thought represents a very small but constant trickle in Christian thought from antiquity down to our own times. Members of these sects refuse to bear arms. They also condemn capital punishment and are in general opposed to the use of force in human affairs. They rely on the power of persuasion. They have in earlier times formed a rather small minority, but under the influence of modern conditions in social and economic affairs, they are now gaining considerable ground. Of course they are, without exception, fervent advocates of disarmament.

The attitude of the Christian churches has been quite different. After having made peace with the world and accepted the worldly state based on organized force, they also had to acknowledge the right of this state to use armed force, at any rate in defense. Even if some of the churches have deprecated aggressive war, priests and ministers have in all times, though with individual and isolated exceptions, been ready to bless arms and soldiers and to acknowledge the right to prepare armaments.

The pacifist school, represented by humanists such as Erasmus in the 16th century or by the Philosophers of Enlightment in the 18th century, alleged other arguments than the fundamental religious belief in the brotherhood of man. This school is above all moral, humanitarian and utilitarian. Erasmus and Thomas More, Montesquieu and Voltaire denounced war as a school of crime and sin. They ridiculed the soldiery of their times and also blamed the futility of rivalry in arms. St. Pierre and Bentham proved that war does not pay, that it is a waste of public resources to use money for armaments and for war. Kant declared that war is "against the dignity of man." Pacifism is fundamentally a moral theory. It is humanitarian and altruistic, sharing the views of Stoics and Christians of the essential brotherhood of mankind, not on religious grounds exclusively, but on a general philosophical basis.

Already in the 18th century we can distinguish the beginnings of a discussion on disarmament as a separate problem, not absolutely distinct from the problem of war but important in itself as an urgent political question. St. Pierre, Kant and Bentham represent the transition to a new school of thought: Internationalism, which in the course of the 19th century won more and more wide acceptance. While Pacifism, as I have just said, is a moral theory, Internationalism is a social theory based on the fact of the "interdependence of nations" which was heralded by the modern developments in the technique of transport and communications. The industrial revolution created a world market and an international community of mind, which may be termed "a common pulse of mankind." Through the telegraph, the daily press and the radio we receive news from all over the world at the same hour. We may react differently, fortunately, but we react contemporaneously.

Armaments in the eyes of this school of thought are as sand in the machinery of co-operation between nations, a co-operation which has become an urgent necessity.

Besides, this new school of thought insisted more and more on the idea that in relations between man and man, "force is no remedy," thus joining hands with the religious school. It is only by gaining the will and the ideas of man that one can arrive at a stable state of affairs in human relations. As Talleyrand said, in his ironical vein: "You can do everything with bayonets, but you cannot sit upon them."

It became more and more evident during the 19th century that armaments cannot be considered as a safeguard for peace. The Roman proverb quoted above, *Si vis pacem para bellum,* has revealed itself to be profoundly untrue. Armaments *provoke* war. This was proved to the hilt in 1914 when the States of the world, having prepared armaments and alliances in order to live in peace, saw that this enormous machinery got out of hand, took the direction of the state it was called to serve and by its own action smashed civilization.

In the 19th century, therefore, we meet conscientious objectors to war and to armaments not only representing the religious sects of which I spoke above, but also representing social-political theories of peace and co-operation between nations.

There is yet another very important element in the philosophy of disarmament. It is derived from the new schools of psychology, particularly from Behaviorism. True, men shape their institutions, but institutions in their turn influence men's traditions and habits which again shape men's thoughts, their subconscious drives and impulses, and finally their actions. The existence of armaments creates the subconscious feeling that in the last resort force will settle every important dispute, and it even operates in this direction as regards disputes between citizens of the same state. The training in arms engenders brutality in superiors, and a propensity to take the "short way" of settling disputes by force. It would be an interesting study to compare statistics of crimes of violence in two different environments, one imbued with military training for centuries, the other more or less free of such influence.

The greatest danger in bloated armaments is perhaps, besides the enormous financial and economic waste implied in them, that they prevent the machinery for peace and for settlement of disputes from intervening before a dispute has got to the dangerous stage. Disputes between nations there will always be; we can no more prevent them from arising than we can prevent disputes between individuals from occurring. What we can do is to find machinery for the settlement of such disputes without recourse to war.

The school of Internationalism, looking at mankind as a large community of cooperation between the nations which constitute the units of this community, greeted the formation of the League of Nations in 1919 as an enormous step in progress. But internationalists insist that the league will not really be able to fulfill its mission of eliminating or of settling disputes as these may arise so long as armaments and particularly free rivalry in armaments still exist. The present Sino-Japanese dispute is a case in point.

Article 8 of the Covenant of the League says: "The Members of the League recognize that the maintenance of peace requires the reduction of national armaments to the lowest point consistent with national safety and the enforcement by common action of international obligations." What is really implied by these words. It is evident that the "enforcement by common action" will be far easier, indeed can only take place, if the armaments of individual nations are drastically reduced: the police force of a city in which nobody carries a revolver has a far easier task and can be considerably smaller than the Chicago police force which has to fight bands of bootleggers carrying arms. This view of the working of the Covenant is really one of the fundamental theses in the philosophy of disarmament.

The Conference of 1932 will be only the first installment in the process of the demilitarization of the States. The further it can get along the road of disarmament the better. At any rate, it should be able to secure the contractual limitation of armaments, and thus transfer an important element of international policy from the field of anarchy to place it under contract and law. This will really mean a revolution in the relations between nations. On this basis, it should be far easier to obtain further progress, thus by degrees making the States more and more "civilized" in the proper sense of the word.

THE CASE FOR DISARMAMENT

BY WILLIAM MARTIN, Editor *Journal de Geneve*

TODAY disarmament is no longer an idea; it is an international obligation laid down in black and white, and statesmen have no other alternative than to seek how it may be realized.

The disarmament of the conquered States has furnished the necessary practical basis for realizing disarmament. For a long time, disarmament had only been a vague desire of the people, in the realization of which no government had been directly interested. Part V of the Treaty of Versailles and the other treaties have created in Europe a class of States interested in the disarmament of others and has given these States a reason, more, a right even, to claim the disarmament of the victors.

It is almost inconceivable that the same men who attached their signatures to the Covenant of the League of Nations and the Kellogg Pact, and who have undertaken not to go to war, should nevertheless reserve the right to prepare for war. If war is forbidden, no preparations for war must be made. And if war of aggression is more particularly prohibited by the Covenant of the League of Nations, the necessary objective conditions must be created, and it is disarmament alone that can deprive the governments of the material means of launching another sudden attack.

The surprising thing is not that disarmament is the question of the day, but that it should not already have been carried out and that it should still encounter serious opposition.

The fact is that the world is still unsettled, both politically and morally. The new frontiers have not established themselves firmly everywhere. A spirit of revenge is manifest in some countries and a revolutionary spirit in others. This condition of affairs is aggravated by the varying stages of evolution, moral and political, in the different countries. Some countries have already known imperialism, glory and defeat and no longer care for these vanities. Others are ambitious for the future and do not look kindly upon the establishment of a lasting peace, which would prevent them from developing their power.

Others, as is often the case, are satisfied with obsolete political forms. The reasons which make disarmament necessary in the eyes of many also lead them to look upon it with suspicion. Some people hesitate at disarmament, of which they would otherwise be in favor, for fear that, in the absence of adequate means of investigation and sanctions, the League of Nations would not be able to ensure that the clauses of the disarmament treaty be kept, and that certain States might arm secretly, with the result that *bona fide* disarmament might only take place in some countries which would thus find themselves at the mercy of less scrupulous adversaries. Similarly, there are those who have little faith in international treaties in general, their ineffectiveness, it is said, having been demonstrated by the last war.

Even the economic situation, which oppresses the nations and renders the financal burden of armaments almost unbearable, on the other hand detracts from the value of the argument that soldiers are withdrawn by war preparations from productive occupations. In countries suffering from unemployment, the public authorities are in no hurry to return to civil occupations men who, while they are serving with the colors, cost them less than the unemployed.

However, none of these arguments is unanswerable. It is incorrect to say that treaties, on the whole, are not applied. Faith in treaties has always been the only possible basis of international relations. Rightly understood, history teaches quite a different lesson.

Nor is it true to assert that armaments can easily be prepared in secret and that States acting in good faith would be at a disadvantage in relation to the others. People forget that today the technique of armaments is so highly complicated and that the training of soldiers requires so much skill and so long an apprentice-

ship, that the preparation of a cladestine army is practically impossible.

As to the economic argument, it is easy to show that it is precisely the burden of armaments which, by raising the cost of production, constitutes one of the causes of unemployment.

The technical difficulties of disarmament have long been considered insurmountable; the fact that they have been overcome proves the contrary. The estimation and fixing of peace-time armaments, their supervision, the comparison and limitation of budgets, the duration of military service, the question of war stocks, trained reserves, etc., are today no longer vague terms but clear and defined conceptions.

What skeptics have always declared impossible and what even the confident dared not hope is today an accomplished fact. When in 1919 disarmament began to be discussed seriously and the principle of disarmament was twice embodied in the peace treaties, no one really knew exactly what was meant.

The League of Nations has been working for twelve years. It has often been accused of slowness, inefficiency, ineffectiveness, and bad will. Such accusations show a complete misunderstanding of the difficulties of the problem. During these twelve years it has had simultaneously to work to increase security in order to render disarmament acceptable to the nations, and to clear up the technical aspects of the question. This has involved long and difficult preparation; countless committees have met and have been held up to ridicule on account of their numbers and barren results. Nevertheless this great labor has borne fruit.

Through Resolution XIV of 1922, the Treaty of Mutual Assistance, the Geneva Protocol, the Treaties of Locarno, the Kellogg Pact, the Optional Clause of the Statute of the International Court, and the General Act of Arbitration, the principle of security has been developed to such a point that today no one dare any longer put forward the need of security as an excuse for refusing disarmament.

Still greater progress has been made on the technical side, because this aspect had never been touched upon before. Military questions, so intimately connected with economic questions, are a pathless maze. This had to be recognized. Certain experts had to be opposed because they were ready to ruin everything; persons not in favor of disarmament had to be induced to prepare for it, since they were the only ones competent to say how it could be done. This stage was also passed.

We now have a draft Convention on Disarmament, but it would be a mistake to think that it is final. The conference will no doubt make considerable alterations in many respects in the text submitted to it. Hitherto disarmament was a vague term in discussions. Now it has a definite form. It exists in black and white and has been embodied in a tangible document. And now the time has come to ask what are the future prospects for disarmament. Will the Conference be a success and what constitutes success?

First of all, it is unlikely that responsible European statesmen after having convened a conference of this kind and aroused great hopes among the nations, would consent to return empty-handed. Such a failure would not merely mean the continuous of the *status quo*, it would involve an immense increase in international distrust, a general increase of armaments, the risk of war, fresh economic difficulties and possibly social disorders.

Secondly, it must be observed that even a limited and inadequate convention, providing only for the limitation of armaments and not for a true reduction, would have its value. The effect of such a convention would be, first, to substitute in this field a contract for anarchy; it would, moreover, transfer from the sphere of absolute sovereignty to that of international competence a branch of public life which has hitherto constituted the very essence of national sovereignty, or at least its symbol.

The first step is the most difficult. Once a disarmament convention has been laid down, public opinion will certainly make a great effort to extend it. A convention, be it what it may, will render possible the international supervision of the armaments of all nations and put an end forever to competition in armaments. This alone would be a great gain, if it is indeed true that the real danger lies not in the quantity of armaments in each country but in the spirit of competition which causes the continuous increase of armaments.

This is why we do not think that there is any danger that the Conference will fail completely; the risk is rather that it may be impossible to induce the parliaments to ratify the convention adopted. The experience of the League of Nations in the various spheres of its activity unfortunately show that this is a very real danger.

Military disarmament is not all. If it is to be accomplished and to have good results it must be accompanied by moral and economic disarmament. Protectionism and the resulting competitive customs tariffs are both the outcome and the cause of armaments. They are the outcome in the sense that many countries protect certain artificial industries solely in order to make themselves independent of foreign imports in case of war and to perfect their military machinery. From this point of view, protectionism is one aspect of armaments and it is to be hoped that disarmament in one sphere will lead to disarmament in others.

The reason why all progress in this field is difficult is that no priority can be established among the various elements of disarmament. Military disarmament can only proceed from a feeling of security among the nations. But this very feeling cannot grow up in a world which is armed to the teeth. Disarmament is as necessary for security as security is necessary for disarmament.

It is a curious fact that it is not the less armed States but rather some of those with the greatest armaments that feel themselves threatened. But the idea of insecurity subsists in certain minds because it arises, not from the consideration of the armaments of other countries but from distrust. In other words, disarmament is essentially a synthetic process. The fight against armaments must not be exclusively military, it must also be directed against all the vices of international life. Still more, it should be a continuous creation.

The Disarmament Conference will not be able to achieve decisive results immediately, particularly if it deals only with the military aspect of the question. If it is to succeed it ought rather to be a vast conference for the liquidation of political questions with disarmament as its inevitable issue, but more in the form of a consequence than of a premise.

The work is vast and most difficult; but it must be undertaken if we wish to save our civilization and prevent the moral and material heritage of the past from being engulfed in upheavals compared with which the last war pales to insignificance. And if we succeed, it will be the outstanding monument bequeathed by our age to its descendants.—From the Disarmament number of *The Student World.*

"Human beings, although different, are closely knitted together and essentially the same. The way of love works and the way of love is the way of the cross. Race prejudice is the same the world around. China has no hope except in the Christ and in peace."—JUDD.

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DISARMAMENT AND ITS MEANING

BY BERTRAM PICKARD

DESPITE the complexity of the present world crisis and the preoccupation of statesmen with such questions as debts, reparations, currency, tariffs and the like, it nevertheless now seems virtually certain that disarmament will loom largest amongst the problems of 1932.

Not that the question of armaments can be entirely isolated from other questions. On the contrary it is intimately linked, not only with such matters as security and arbitration, but in greater or less degree with inter-governmental indebtedness, fiscal policy, unemployment and so forth.

Nevertheless, whilst many other questions will be constantly in the minds of delegates at the Geneva Conference, the question of armaments together with the closely connected questions of security and arbitration, will hold the field as far as the main discussions, public and private, are concerned.

The purpose of this article is neither to describe the present state of affairs as regards the disarmament issue, nor to estimate the probable course and outcome of the Conference. It is, rather, to enumerate, and to comment upon, some of the very diverse general attitudes toward disarmament that will be manifest at the conference at Geneva.

There are two widely divergent approaches to the question of disarmament. There are some who regard armaments primarily as an effect and symbol of maladjustment in international relations. There are others who insist that armaments themselves are one of the major causes of maladjustment. The first group prefer to deal with armaments indirectly; the latter by frontal attack.

The truth, of course, lies between the two, or rather in a combination of both conceptions. But the particular policies to which these two contrasted doctrines give rise are so different that it is worth while to carry the analysis further.

I.

Taking first the attitude that regards armaments primarily as a symptom of disease in the body politic and therefore to be treated indirectly, there are two quite different approaches, namely the national and the international.

The first of these finds classic expression in the views put forward in preparaton for the Conference by the French government. Armaments—so the argument runs—are the indispensable means of ensuring national safety and the enforcement by common action of international obligations. National safety depends (a) upon the adequate strength of your own armaments (which in the French case mean superior strength), (b) upon the policies of your neighbors, and (c) upon the amount and certainty of the support that will be forthcoming from other states in case your own safety be imperiled. Thus, it is argued, the present level of armaments represents what each state deems necessary for these purposes and therefore cannot be reduced unless, either neighbors give proof of increasing friendliness, or a group of states undertake to assist one another in case of aggression, i. e., a threat to the *status quo*.

Logical on paper, and containing important elements of truth, the above view, by a strange self-deceptive twist of the mind, leaves two vital factors out of account. It assumes that the world may be demonstrably divided into potential aggressors and potential defenders, which is historically false. It further assumes that the superior force which gives security to one state will not give insecurity to the neighbor, which is psychologically ridiculous.

But, if the proposal to leave armaments to take care of themselves pending the solution of the problem of security, is unconvincing when advocated from a strictly national point of view, there is more to be said for it when regarded internationally.

No less an authority than Don Salvador de Madariaga, after many years experience as Chief of the Disarmament Section of the League Secretariat, has advocated this very policy in book and speech with his usual brilliance. Create the framework of international government, he argues. Provide a complete system for the pacific settlement of disputes. Give substance to the present attenuated obligations to organize mutual assistance under Article 16 of the Covenant; and presto! armaments will begin to disappear by individual initiative, or at least be more amenable to collective treatment.

Another international thinker of vision and intellectual acumen, namely, H. N. Brailsford, has suggested in striking paradox that the only way for the world to disarm is for the nations to come together to decide, not how much armament each nation can give up, but rather how much armament the collectivity of nations requires for the purpose of general security. A suggestion not to be taken literally, of course, but forcing home in graphic manner the paramount need for an international conception of human solidarity as prelude to disarmament.

In view of all the circumstances it is doubtful whether the two authorities cited or anyone else holding similar views would go so far as to oppose the calling of the Conference today, but the dangers of the Conference in the absence of a strong sense of solidarity and in the presence, alas, of very much the reverse, ought not to be blinked. Mr. Churchill's views will hardly pass as guidance for pacifists, but he pointed recently to a real danger when he suggested that to confer about disarmament at a moment when international friction was acute could only underline the fact of divergence, thus increasing suspicion and fear, and so leading to an increase rather than a decrease in armaments. We do not agree with this view, because we think the danger of postponing the Conference would be far greater than that of holding it, nevertheless we should recognize a general danger that arises from the fact that as there is to be an attempt to agree about maximum levels and as no state seems willing to admit that its relative strength vis-a-vis its neighbors is sufficient, there will be a general tendency to put claims high, perhaps considerably higher than the levels now accepted through economic disability.

II.

Let us turn now to the second broad approach, which regards armaments as a major cause of international rivalry and war, and which therefore believes that a frontal attack upon the vested interests, business and professional, must be made; which holds furthermore, that disarmament is the high road to security.

Here again, two important sub-divisions of opinion are evident. On the one hand, there are the advocates of unilateral disarmament; some, as for example the socialists in Denmark, believing that their country will be at least as secure without arms as with them; others desiring that their nation should be the first to face the world unarmed, even if that should lead to national martyrdom. On the other hand, there is the far larger company of those who advocate limitation and progressive reduction of armaments by international agreement. Some of these regard any idea of total universal disarmament as at present quite utopian; whilst others propose and believe that reduction by successive agreed steps should lead to total disarmament, in a relatively short period of time.

The ideal of unilateral total disarmament is a stirring one, and the Holy Experiment of William Penn proves that Utopia may come to earth sometimes. But for modern states already armed to the teeth, the transition would be a difficult one, and the majority within the state that had become converted to this view would be sorely perplexed to know at what precise moment it would be justi-

fied in exposing the minority to perils, the reality or otherwise of which would be determined not a little by the mentality of that minority.

On the face of it the two ideas of unilateral disarmament and general reduction by agreement in conformity with the covenant would appear to be contradictory or at least alternative. This would be the case if the phrase in Article 8 of the Covenant to the effect that reduction should be consistent with the "enforcement by common action of international obligations," had to be interpreted as meaning that each state must preserve armaments for this purpose. Happily this is not the case. During the elaboration of the Geneva Protocol at the Fifth Assembly the Danish Government established beyond doubt the principle that the contribution of any state to the enforcement of international obligations would be strictly relative to the kind of force at its disposal. If it deemed that its own safety did not require armaments, then it would not be obliged, either legally or morally, to provide such for the purposes of common action.

Thus it is clear that a state could perfectly well take part in an international conference which resulted in the fixing of maximum limits, or minimum reductions, or both; and at the same time carry its own reductions to any point it liked even to the point of abolition.

In these circumstances there is nothing to prevent radical pacifists pursuing a double policy. No one expects that in 1932 total disarmament, either universal or unilateral, is possible. Universal agreed limitation is the first essential step coupled with a general reduction (and it is to be hoped actual abolition of certain categories) sufficiently radical to prove that pledges are being honored, and to convince public opinion that an effective first step has been taken towards the goal of a disarmed world. Pacifists can therefore urge important reductions as a first step towards and earnest of total abolition.

As to the vexed question of "security," those who disbelieve in violent coercion under any circumstances will not and cannot take the initiative in proposing steps towards the collective use of armed forces.

But neither should they oppose on principle every such initiative taken by others. They will be faced with difficult political judgments as to whether this, that or the other suggestion for the collective exercise of armed force, is better or worse than the existing anarchic exercise of it by States, alone or in alliance with others. The answer will depend upon various complex factors, including the degree to which reduction of present armaments is part of the proposed system. To oppose on principle is to be blind to political realities. To have no opinion at all, is to shirk the responsibilities of citizenship. The question of personal conviction is not the only question. There are two issues, the personal and the political. Unless radical pacifists turn anarchist and withdraw from the political arena entirely, they are obliged to shoulder this double burden of judgment.

It is admittedly a terribly difficult matter. But life *is* complex except to the human ostriches who bury their heads in the sand of simple generalizations.

HOW AND WHY WAR COMES

BY MARION J. BRADSHAW

This article is taken from an address given at the Maine State Convention of Universalists and published in "The Christian Leader." As an unusually illuminating portrayal of just how the Great War got under way, it it peculiarly appropriate for consideration at the time of the opening of the General Disarmament Conference.

MYTHS which have served great purposes die slow deaths. Effective education for peace necessitates making us more accurately aware of how and why war comes, and with the dying of the myth that the great war was launched upon an unsuspecting world by a pair of guilty nations, there is dawning a clearer insight as to the nature of the mighty task we face. Certainly here I need not rehearse the work of the long line of historians of every nation who have brought conclusive evidence that Germany did not plot the great war, that she did not want it, and that her government made genuine efforts to avert it. Nor is there more of mental sanity in the counter-myth which found the devilish plotters in St. Petersburg and Paris. The one great fact that must be faced is there was a great world war, that none of the peoples who fought it wanted it, that none of the governments wanted it, and that all of them made some genuine efforts to avoid it. If then the war was not deliberately planned for the advancement of some national policy, how did it come upon the peoples of the world?

The answer to this question is too complicated for me even to attempt to give an answer here tonight. The clash of economic interests would have to be considered, and the system of alliances which dragged in all the mighty nations, and the sincere convictions of nationalists who thought that the world would be blessed if brought entirely under the sway of German *kultur*, or of French intelligence, or of British conceptions of government. Professor Fay has done this work for us, Professor Renouvier in France, Count Montgelas in Germany, and a host of writers relying on their work have joined with Harry Barnes and Kirby Page in pouring forth a flood of pamphlets, articles and books in which those who wish may trace the tragic story of the coming of the war. Tonight I would speak only of that aspect of this subject where I think the Christian minister is most within his rights, and the one which will best prepare him for that labor to which Lloyd George would call the Christian Church.

I have made many prolonged efforts since 1914 to comprehend the coming of the war, and each time that I have done fresh work of thoughtful study it has given me a deepened conviction that Sir Edward Grey was right in his declaration that the war came as the result of the fear, distrust, and suspicion bred across international frontiers by the competition in armaments through which the nations sought security. In the last analysis, the war, with all its ghastly loss, came upon the peoples of the world because of their over-anxiety for security; because they were unwilling to run risks in behalf of peace; because they could not make the friendly gestures which would have abolished fears and disarmed suspicions. The series of steps taken in the search for greater security developed the mood which thwarted the efforts at peace.

Of course, no one nation had a monopoly of this security motive. Rather, all the nations set aside able men for the task, each nation calling some of its most competent minds to formulate plans for safeguarding the national interest, and for assuring triumph in case of armed conflict. On the whole these military and naval experts were not especially blameworthy. They used their competent common sense to observe the actual situation, whether French, German, English or Russian, and did their best to plan so wisely as to gain the victory in case of war. They no doubt regarded themselves as consecrated to an exalted task, protecting their people's safety; and one may begin at any point

in the opening years of the twentieth century, and turn to any one of the nations, and see how these competent patriots were faithfully performing their appointed tasks. Austrian military experts, surveying the Austrian situation in the light of the recent redistribution of the Russian third division, checked against the Russian move by devising plans offering additional security to Austria; and because of the promise of greater safety the Austrian people did not oppose them. French military experts, seeing the actual French situation, beside a mighty nation which had but recently invaded France, had no difficulty in persuading the French people that the nation would be more secure if the term of compulsory military service were increased from two years to three years; and in the interest of national safety the change was voted by the civil government. So, Russian military experts prepared for under-cover mobilization to offset Germany's initial advantage in means of transportation; so, French funds in vast amount were loaned to Russia, beginning in 1912, to strengthen the Russian army and build strategic railways where the military experts directed; and, so, the German experts secured adoption of the plan to strike through Belgium, in the interest of safety, if forced to fight both France and Russia. These are typical examples; in all the leading nations these men did their work well. They labored conscientiously and efficiently in preparing plans whereby their nation might be made secure; and the current tendency to throw even the major blame on them is a piece of rank injustice. Had the naval experts of Britain not made careful plans as to how they would co-operate with the French and Russian navies in fighting against the German navy, in case such necessity arose, they would have been condemned by the great mass of British people. Had the German general staff failed to plan operations against France and Russia, they would have been bitterly censured by the German people. And so on through all the circle; the experts used official knowledge and technical skill to plan the security which the peoples demanded. And the plans were considered almost solely from their bearing on that end; and when adopted, as they usually were, it was because competent experts declared they would strengthen the nation's position, and make the people safer.

But these reasonable steps for security had uncalculated and direful results. However sensible the security step seemed to the people at home, there was always an international frontier across which another people felt a bit distrustful and somewhat less secure. So the Russian attempt to strengthen the position of Russia, reasonable and defensible from the standpoint of the fair-minded Russian, seemed a threat at Austrian security; and the increase of the term of army service in France seemed to endanger the safety of the people across the Rhine. And as this endless chain lengthened—all the moves justfied within the country—the international tension rose; fear and distrust were engendered, suspicions spread, and each side in the alignment of armed camps believed the other purposed war. What we must see is that the over-anxiety for security bred the mood of war; and if the Christian Church is to work effectively for peace it must develop a vastly different social mood. As followers of Jesus Christ we believe that all greatly successful living involves some elements of danger; and we believe those dangers should be clearly seen and frankly faced. It is imperative that we in America should resolutely examine these risks of peace. But the most urgent aspect of our present task is that a world-wide social mood be developed, a daring Christian mood; so that the over-anxiety for security will give way before a willingness to run those risks which must be run, if we are to avoid those attitudes and preparations which create the fears and suspicions which eventuate in war.

One other angle of this question remains to be inadequately explored. One does well to remember Sir Edward Grey's revelation that the conversations between the British and French naval experts, out of which their joint plans arose, were first begun without the knowledge of the civil government, at least without the knowledge of the Foreign Office. And one must remember, too, that when Sir Edward addressed the British Parliament on the eve of war, he told them that commitments already made to France prevented Great Britain from doing the one thing which would enable them to escape the plunge to war. In Russia the story of the relation of the security experts to the civil government is darker still. Russia's security plans centered in under-cover mobilization; and when, at the Kaiser's urgent request, the Czar ordered the cessation of general mobilization, the chief of staff did not transmit the order, thinking, no doubt, that it would endanger or ruin the expert technician's careful plans. It seemed to a man whose whole life had been centered in the making of those security plans that his patriotic duty demanded disobedience of the civil government. The result was that the Russian civil government told Germany that mobilization orders were canceled, but the competent German secret agents in Russia reported the alarming fact of continuing mobilization. The result, as everybody knows, was that the Russian army did become an effective war instrument so quickly as to amaze the world. But another, and a fatal, result was that this situation at last made effective the pleas of the German experts that the German plans for security be put into operation at once. The German plans rested Germany's chance of success upon speedy victory over France in the west before Russia, on the east, could move against Germany and Austria with crushing force. But day after day the civil government in Berlin refused the army's request for the launching of the plans, or even to permit the mobilization orders, lest the efforts at peace be ruined. But when Germany was alarmed by what seemed Russia's deliberate duplicity, the plea of the German experts was granted, and Germany moved to war.

Throughout Europe the situation was much the same. The very existence of the carefully prepared plans for war operations, if war should come, actually worked toward thwarting the civil governments in the efforts being made to preserve the peace. An over-anxiety for security plunged the world into its greatest disaster; and we, who have read the tragic story of those days when the lights went out one by one all over Europe, now know that plans for peace must be made at least as carefully as plans for war, if man's present major task is ever to be accomplished on earth.

Men will tell you that it is risky to rely upon treaties and pacts, upon organized intelligence, world court, or other rational means of settling the international disagreements of the kind that lead to war. But when we recall the loss of life, the waste of wealth, the ruin which even the victor suffers, we know that the British Ambassador was right when he said that it is a hundred thousand times better to lose a case by arbitration, or before the World Court, than to win a modern war.

Because of protection afforded by geographical isolation, because of ability to produce the food supplies needed for our mighty population, because of the vast industrial equipment, enabling us quickly to produce a needed armament, America would run less risk than any other major nation in a world disarmament. The world consequently has a moral right to expect of America vigorous leadership against the deadly reliance upon armaments, that policy which seemed so sensible, but proved so ruinous. Willingness to run some risks, if need be, for the success of good causes is not far from the essence of Christianity, and it increasingly appears to me to be worldly wisdom as well.

All knowledge, scientific as well as spiritual, is from God. He is always bringing out of His treasury things new and old.—GREEN.

WITH THOSE WHO FIGHT

By Louise A. Stinetorf

Gang Warfare!

A fusillade of spiteful shots
Barks out like angry dogs and spots
Apparently as innocent
As Sabbath schools are ripped and rent
By muffled roars from armored cars
And childish screams. It seems like hours
Before the frightened cease to flee
And doors are opened cautiously.
One little fellow with his head
Within a widening pool of red
Lies motionless upon the street,
And four more lie with twitching feet
And writhing hands. Their feeble moans
Are drowned out by the threats and groans
And curses of the ones who fled
Before the stark and gripping dread
Of armored cars, repeating guns,
And all the lawlessness that runs
Its rampant, whirlwind race when greed
Makes monsters of the human breed.
The children dead? Well, what of that?
Just one less little gutter brat
To bother with. What right have they
To get in grown up people's way?

A Mill Town Strike!

Small, shifting groups of white-faced gnomes
Are gathered from their squalid homes
To talk with others of the wrong
They've known too well and far too long,
To dream in longing sympathy
With others of the things to be,
To bluster, rage, to swear, destroy—
What futile tools the poor employ!
And here and there are also groups
Of brown-clad men, the army troops,
Machinelike units, clothed and fed,
Whose presence fills the heart with dread.
The strikers, brothers yesterday,
Now executioners if they
Grow frenzied and attempt to take
The wealth their manhood helped to make.
Grow frenzied? For each white-faced man
There waits at home a little band
Of changeling tots with haunting eyes
Whose whimpering and hungry cries
Fill nighttime dreams and waking hours
With desperation that devours
Their very souls. And some have paid
More dearly yet, for they have laid
Some hunger-wasted form away.
Well, what of that? They're better dead
Than starving, freezing slaves instead!

International War!

All day long the cannons roared.
All day long the shrapnel poured
Its vicious hail upon the town
And orchard lands that lay around.
Grey men like ants ran here and there,
Or leaped in fragments in the air
To spray the land with muddy red.
This crumbling city of the dead
Has vomited since break of day
A crawling stream that limps away
In frenzied, dragging haste from death
And war's polluted, fulsome breath.
In that mad flight the crippled, blind,
The old and young are left behind,
For only terror has the heart
To struggle with the demon art
Of warfare. Men whose blood has cooled
And little children still unschooled
In prejudice and hate and greed
Grow more bewildered at each deed
Of awful carnage. They must die
When units trained to kill pass by.
And back beyond the sound of guns
The monster, war, strikes out and runs
A livid course across the land
Where white-faced, tight-lipped women stand
To read the drear day's list of dead
And pray that *he* be lost instead.
For lost men sometimes—God above!—
May walk again with those they love.
And in the human hutches shrink
The old, too dazed and pained to think,
And children whose first glimpse of life
Is darkened by their parents' strife,
Whose cheeks are pasty and whose eyes
Stare out at life in blank surprise,
Whose bellies know dull hunger pain,
Whose bodies never can attain
Full stature, strength, or robust health.
Well, what of that? Think of the wealth,
The countless wealth in many lands
Of building man power! Paltry bands,
A few scant hundreds, what are they
When nations seek to have their way?

Gang rivalry, a factory strike,
Or war, the three are much alike,
All based on greed, all dressed in lies,
And in the clutch of each there dies
The god in man, the love, the light
That puts cold selfishness to flight.
While each one aims to kill the strong,
Each kills without a sense of wrong
The Women, Children, Grey Old Men,
The Helpless—and they slaughter when
The gassing and the bombings cease
And gaunt men vainly dream of peace.
The gang, the nation, and the strike
Are all grotesquely much alike.

Philadelphia, Pa.

VISCOUNT SHIBUSAWA

By Wm. C. Allen

In 1853, when Admiral Perry's fleet entered the harbor of Tokyo, Eichi Shibusawa, then in his teens, rushed to the defense of his terror-stricken people. The peaceful intentions of the "black ships" were not understood at the moment. This boy was a member of the celebrated Samurai, the military cast of Japan.

After he reached maturity he entered the finance department of the government but soon engaged in business on his own account. He has often been called the J. Pierpont Morgan of Japan. He founded and became the first president of the first Japanese bank, which now has a capital of $28,750,000 and a reserve of $31,400,000. He was founder and president of the first chamber of commerce and promoted many of the larger business enterprises of the Empire.

Shibusawa was an intimate friend of leading Americans. He was chairman of the committee to welcome General Grant during the trip of the ex-president around the world. He devoted much of his life to the promotion of social welfare. One of the particular objects of his care was the Tokyo Home for the Aged and Infirm; it is safe to say he visited that institution once a week for thirty years.

He was always deeply concerned that personal and national honor be maintained. The story is told of him that at a time of national crisis, involving the integrity of some contractors, he sent for a native Christian pastor who until late in the evenings read to him from the Bible. It was generally believed that he was impressed with the verity and ethics of the New Testament but, like many others in the Far East, could not announce himself as a Christian because of the inconsistencies of many who profess the Christian faith.

Viscount Shibusawa was an ardent internationalist, and a loyal friend of the United States. Both countries owe him a great debt of gratitude because of his services at critical periods. During two visits to Japan, in connection with work on behalf of international goodwill, I was privileged to meet with him. The last time was at a dinner in the beautiful building of the Bankers' Club, Tokyo, when a large number of notable Japanese, including peers, members of the cabinet and navy were present. Viscount Shibusawa presided. When responding to my address and expressing appreciation of the general feeling of friendship toward his country in America he courteously declared that it would be impossible to remove the grievous feeling in Japan toward the United States until the law of 1921-24, excluding Japanese immigrants from the quota, be changed to include his countrymen. As a change in the law would permit less than 175 immigrants annually to enter our ports I think, with most of our thoughtful citizens, that he was right.

It has been my lot to meet leaders of liberal thought in many countries, and I consider this eminent Japanese to have been among the most impressive of them all. He was of large frame, dignified in manner and address.

Prayer releases forces not yet understood and serves as an inspiration for action.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

CHRISTIANITY AT THE CONFERENCE

"We are all busy coordinating ourselves and one another for the Disarmament Conference, and only hope we are not overdoing it." Thus writes Bertram Pickard from the Geneva Friends Center. The Women's International organizations have coordinated for disarmament purposes; so have the Students' International organizations, and the International Peace Societies. Finally, a group of half a dozen Christian International organizations have formed a Joint Committee, with Bertram Pickard himself as Chairman. These are: World's Committee of Y. M. C. A. and World's Committee of Y. W. C. A., World Student Christian Federation, Universal Christian Council on Life and Work, World Alliance for Promoting Friendship through the Churches, and the Friends' International Service. Other International Christian organizations are invited to join the work.

This Joint Committee proposes to establish during the Conference a Joint Center, with information and reception room accommodations. It hopes to arrange, with other groups, for a daily or frequent, explanatory lecture by an expert, to make clear what is taking place in the Conference, and to emphasize the most significant events; and also, with other groups to have a small advisory committee of experts who will help the various organizations concerned to be most effective at any given moment. The Committee is working out plans for making the best possible use of Christian journalists attending the Conference, and of articles written by representatives of the Christian International Organizations.

The double purpose of this Joint Committee, then, is to coordinate and strengthen the work of the organizations in preparing for the Conference, and to coordinate the efforts to be made during the Conference to bring Christian opinion to bear upon the delegates and public opinion. Its task during the Conference will be essentially spiritual; to try, in critical moments, to bring to bear upon the Conference a definite Christian influence, while, at the same time, trying to interpret the work of the Conference to its constituent organizations in terms of international morale, and of real promotion of just peace between nations.

"It appears highly desirable that the Christian organizations in each country should form where possible national joint Committees, similar to that in Geneva." This would make cooperation easier between Geneva and the National organizations, and would also "prepare the way for coordinating statements of Churches and other Christian bodies on disarmament problems in the national field—statements which may become necessary at a given moment."

It is a great task that the Joint Disarmament Committee of Christian International Organizations has undertaken. About fifty representatives of the various societies attended the first meeting at which Bertram Pickard was honored by being chosen leader.

EXPERIENCES IN BERLIN

"I have just come back," writes Corder Catchpool, English representative at the Quaker Center in Berlin, "from an evening address at the Karl Marx School, on the subject of Peace. It was a fine opportunity to have 150 boys and girls of about 16 to 18 before one, and several masters. There was a big majority of boys. The attendance was optional to upper classes learning English, in which language I spoke, and no doubt that was the attraction, but I thought they seemed really interested. Last Friday I spoke on "Quaker Principles" at the Students' Club here, to about thirty fine young people, and on Wednesday, Gwen (his wife) and I are to be at Guben for a meeting there organized by the Quaker group. On Saturday, I am going to Dresden to be with the Pollatzes for their Christmas party for poor children. So there is plenty to do."

THE PARIS UNIT REPORTS

Following an invitation sent by four Methodist pastors in south France, Henry Van Etten made a lecture tour of about a week giving seven lectures in eight days, most of the time in country towns, speaking either in public halls or in Methodist Chapels. He had a very good attendance everywhere, and a great number of tracts and leaflets were given away." In Nimes, one of the towns visited, he gave three lectures, one on "Quakers and Peace," as the opening address of the newly formed branch of the Women's International League for Peace and Freedom. After another lecture in this town, a new branch of the Committee for the Diminution of Crime (by preventive work among children, etc.), was formed. The expenses of the trip were met by local collections or gifts.

The Student work is going well. The large Club has a short talk each meeting, and music and conversation. The English Club chooses a definite subject to which each one speaks. The Student Club profited by the presence of the Friends attending the Economic and Disarmament Conferences. Edith Pye (of England) spoke to the large Club in a most helpful way on the spirit of peace and cooperation. Carolena Wood addressed the English Club on Manchuria and the relations between China and Japan. Edith Bigland (England) also visited the Club."

NOTES FROM THE COAL FIELDS

The following bits from reports that come from the coal fields daily give some idea of conditions as our workers may stumble onto them around any corner:

"Everything around this place is miserable from the wretched miners' shanties to the tumble-down school building, the ragged children, and Mr. —— himself, who was wearing a tattered old coat that we would never have dared send out from our warehouse for distribution. The minister is doing volunteer preaching in six communities that are too poor to pay any salary to their pastor. Three of them I saw this morning, and we shall reach the others later on. He is carrying much of the relief work in addition to his other duties and is most anxious to have us help in his district."

"This morning I found some very needy folk. One family had just buried a little girl who had died of pneumonia. The father had been unable to find work anywhere though he had been tramping the roads hunting, and now he is looking after the children while his wife is doing laundry for some few people who still have the wherewithal to pay for it. What she earns with what the County gives them in food rations keeps them in food. All of the children are at home just now because of whooping cough."

"I was asked to stop at Mrs. H.——'s house just on the edge of the town and found she had two little children who need milk. The older ones are in school and on our list. Slightly different conditions prevail here in that the husband has work every day, but he earns $2 a day for the same work that six years ago brought him $6.75. They allow themselves $1.00 a day for food, the rest going for rent, fuel, etc. She says that before she sends an order to the store she reckons and cuts down item after item to bring it within the dollar. One dollar a day feeds the seven of them, and they look it! Poor food and worry have affected her, poor dear.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

WHEN THE ROLL IS CALLED AT RICHMOND NEXT OCTOBER

Editor, THE AMERICAN FRIEND:

I, too, am interested in the personnel of the next Five Years Meeting. I do not anticipate the privilege of attendance or the duties of a delegate this time, though it has been my happy privilege to enjoy that fellowship in the past.

Yes, I am sure our intelligent, Christian young people should be used as delegates in this representative body. However, there is another class which it seems is not fairly represented by appointments as delegates from the different Yearly Meetings. We remember, years ago, in reading the names of those who were sent as representatives to the Yearly Meetings there were just exactly the same number of women as men among those venerable Friends.

In the appointments made by the Yearly Meetings to the Five Years Meeting, we have noticed that the ratio for 1932, reads about one woman to 10, or 12, or 20 men and this does not vary from the history of the past twenty years. As a woman Friend, I feel like putting the query, why, Oh, why?

Must we consider that Quaker women of former times were presumptuous in thinking they could serve on committees and engage in the Ministry, equally with the men Friends? Then they had much larger families and everything was made by hand in the home, instead of by machinery and electricity; then, there was meagre opportunity for intellectual development; then, the transportation was on "horseback" rather than by airplane.

Now, she has equal opportunity of development with men. She does the public school teaching from kindergarten to college with very little exception, she must mother and train the Professors in College, and the Presidents of Universities, the Pastors and Bishops of our Churches, our big business men and statesmen, Governors and Presidents. She also efficiently directs Women's organizations of all sorts and presides in public meetings in a most commendable Parliamentary manner and controls the multitudinous lines of business details.

She fills about two-thirds or three-fourths of the seats in our Church auditoriums and on many days of the week she uses her hands and fertile brain to raise the money required for the work of the church.

It would seem in this age of the fine intuition and intellectual development possessed by women that she could effectively help solve some of the many intricate problems that are facing the modern church of this day.

This is not a plea for Woman's freedom but for our encouragement to lift all classes to the higher plane which Jesus taught when he said: "Whom the Truth makes free, is free indeed." God grant that woman may find herself included in the great commission, the highest place of all, the ministry of souls.

A VOICE FROM THE WEST.

IS THIS THE WIDER FELLOWSHIP?

Editor, THE AMERICAN FRIEND:

After wondering for a long time about what different Friends have meant by the term, "the wider fellowship," it occurred to me night before last at our annual meeting that possibly we have been experiencing something of a wider fellowship and that we have been too devoid of imagination to realize it fully.

Our membership itself in Toronto is almost a miniature League of Nations. English, Irish, Scotch, Welsh, German, Japanese and United Statesers, in addition to Canadians, are to be found in our family. In addition, during the past year we have had, as visitors, or regular attendants at our meetings, people from Brazil, U. S. A., India, Japan, China, East Africa, Australia and New Zealand, as well as from all the British Isles. Some of our visitors have made valuable contributions to our meetings for worship. Incidentally, we have discovered that meeting for worship held according to Friends' custom is most conducive to a wider fellowship.

Our membership also is a pretty good cross section of the city. All the professions are represented, large and small business, labor, retired and pensioners, homemakers, students, etc. In times like these we have found a common and friendly meeting place in which we come to understand each other's problems and viewpoint better, and during which our own views sometimes undergo changes.

Of the five who applied for membership at our last meeting, one is Scotch, goddaughter of the wife of Dr. Alexander Whyte, the eminent Scottish divine. She comes by convincement because of our peace testimony. The other four constitute one family, the father being English and the mother German, while the twin daughters were born in Russia. We had a net gain of seventeen last year without any solicitation, mostly by request.

Last summer a tract of ground was purchased on Georgian Bay near Waubaushene. We named it Camp Nee-kaunis. (Meeting place of friends.) We opened with a small group of older boys from our neighborhood boys' club. As the Boys' Work Committee report was being read, my mind went back to the camp and, among others, to the problem of diet. One of the leaders was a vegetarian, one of the boys was Jewish, two were Roman Catholic. It looked for awhile as if we could eat no meat for conscience sake—the other fellow's conscience. Only two of the boys were Friends, yet when the problem of how to spend Sunday was introduced it was decided by the boys themselves, at the suggestion of a non-Friend, that the group on Sunday morning should climb to the highest point nearby which overlooks in such a wonderful way the beauty of the bay and then just sit around in silence and "think about God, and let any fellow say what he thinks." Surely a fellowship worth while.

The Social Service Committee was reporting, but I thought of something else. I was remembering the quiet, unobtrusive way in which certain more favored Friends had given practical evidence of their conception of Christian stewardship. This would never be reported yet the fellowship of sharing has been wide the past year. I know.

The Peace Committee is reporting. It is a good report, too. It tells about the peace library for the city, the disarmament petition, the Canadian Friends Service Committee concern. But Friendly fellowship in peace reached far beyond any peace committee report. Practically every peace organization in the city has its active leadership from among Friends, yet Friends will be found to be in a very small minority in each of them.

My personal fellowships, made possible by Toronto Friends, have been most enriching. The week spent at Whitby College, "introducing Friends' method of worship," in connection with an institute for teachers in other religious educational institutes, opened up a much wider fellowship for future work.

There has been an ever widening fellowship for our peace testimony among other groups. Over a hundred times have such calls been answered to a wide variety of interests: Y. M. C. A., Kiwanis, Socialist Party, Youth groups, both church and secular, Boys' Parliament, university students, nurses, social workers, brotherhood groups, ladies' organizations, home and school, etc.

Last night I came home at eleven o'clock after having spoken to an organization of men in a church in the west end of the city, a church with 450 men on

its roll, only twenty-six of whom have permanent employment. It was tragic.

While putting my car in the garage, I noticed a light at the meetinghouse and upon investigation discovered two boys of the Senior Club at work with my multigraph getting out the second annual issue of the Boys' Club Magazine. I told them it was late and they should go now. The Jewish chap said they were just ready to go anyway, while the Roman Catholic lad wanted to stay until he finished the page. The circulation manager, by the way, asked me a few nights ago to tell everyone that the price is "only ten cents" if you are interested.

An hour of study, then to sleep. Will someone please tell me what is meant by "the wider fellowship?"

G. RAYMOND BOOTH.

THE SANDY SPRING CREED

Editor, THE AMERICAN FRIEND:

Everyone at the turn of the year begins to set up a new creed for guidance for coming days. Sometimes it is only to underwrite the word by which life has been guided the year before, perhaps many years before. But for a new word this creed of Sandy Spring, Maryland, is suggested.

A word from Sandy Spring has double significance. It is one of those settlements of Friends which through clearing of forests, building of homes and establishment of meetinghouse, has not only held its own but has led in development for nearly three centuries. It established the first women's club in America and shares the honor of also establishing the first farmers' club of the country. These clubs still exist and hold regular meetings, along with many social, cultural and religious clubs. The old meeting house built early in the 19th century is still used, as well as one built later in the neighborhood.

Some time ago it was suggested that the different clubs bring in each, a creed for their neighborhood or community, the best from these to be chosen and to be stood by. The one written by Huldah Janney was chosen and follows:

To love my friends steadfastly;
To deal justly with both friend and strangers;
To offer hospitality generously and ungrudgingly;
To give freely and modestly;
To couple freedom of conscience with a nice regard for the good of all;
To live simply;
To grow old gracefully, calm in the assurance of spiritual life;
This is the creed of Sandy Spring.

L. M. THRUSTON.

Baltimore, Md.

There is a magic in shared experience that transforms the world quite utterly.

THE GREAT EINSTEIN VISITS WHITTIER

German Savant and Wife Join In Successful Community-wide Disarmament Meeting

January twentieth was a notable day in the history of Whittier. On that day the great Einstein and his charming wife were the guests of the town at a community-wide disarmament meeting.

The meeting was sponsored by the Whittier Council of Churches, but was participated in by the Woman's Club, Rotary, the local members of the western branch of the American Friends Service Committee, and other groups.

The Mayor of the town, Warner O. Rogers, called the meeting to order and turned the gavel over to David E. Henley, Professor of Social Science at Whittier College and Chairman of the Council of Churches. Guy E. Talbot, western representative of the National Council for the Prevention of War, presented a clear historical picture of the setting of the forthcoming Geneva Conference. This statement proved to be a very effective background for the brief address of Dr. Einstein, who spoke in German and whose speech was translated by his secretary.

From what he said in conversation as well as in his address, two reasons were in the savant's mind for accepting the invitation to attend the meeting. The first, which was stressed in the address, was the profound conviction that the only hope for Western Civilization is the disarmament of the nations both mentally and physically. The Geneva Conference thus becomes, to his mind, the focal point of modern history. The other reason was his interest in and gratitude to the Quakers who, through the Service Committee, had rendered so practical an objective lesson in Christian living in their child feeding and other work in his native land following the war. Frankly, he desired to get a glimpse of Quakers and learn more of them from personal contact. The invitation had gone through J. Herschel Coffin, Dean of Whittier College, on behalf of the local members of the American Friends Service Committee.

The questions and comments of Dr. and Mrs. Einstein as they were brought from their apartments in the Athenaeum at the California Institute of Technology and as they were returned, revealed joviality, a keen sense of humor, deep insight, a masterly grasp of world problems, and the appreciation of relation of America to these problems. They especially appreciated the simplicity, informality and brevity of the meeting, and were delighted to have allotted one of their precious evenings to this journey.

The meeting was held in the High School auditorium which seats two thousand. Every available seat was occupied. Dr. Roy L. van Deman, Secretary of the Commission on International Relations of the Council of Churches, was the very efficient man behind the scenes in making the necessary arrangements for this notable occasion. A gratifying result of the meeting was the signing of a petition, sponsored by the International Relations Club of Whittier College, by many hundreds of persons. This petition calls upon Congress to use every possible influence at the Geneva Conference to bring about disarmament.

VERMILION GROVE FRIENDS

The Meeting and Sunday school at Vermilion Grove, Illinois, are maintaining good interest under the leadership of Austin and Emma Osborn, pastors, and Mary L. Canaday, Superintendent. A quarterly report of the school showed an average attendance of 112, with 75 present every week—an unprecedented record. Three groups of Christian Endeavor, Senior, Intermediate and Junior, are well organized and maintain commendable interest. Services on December 20 carried the Christmas thought, the evening program featuring the children's departments, and the young people presenting an appealing pageant; Follow the Star. An offering for missions totaled $53. Just before vacation, Gertrude Ellis Fisher of Vermilion Academy presented the Glee Clubs in an Operetta in the Academy auditorium which won much favorable comment.

The annual supper on New Year's Eve, sponsored by the Men's Bible Class, this year took on unusual interest due to the fact that the Men's Class of Georgetown Friends Church were special guests and furnished the program. Instrumental and vocal numbers and a spicy New Year talk with much local coloring by Superintendent Ward N. Black of Georgetown schools, were much appreciated. Garnet Ellis, Director of Girls' Athletics at Penn College, at home for Christmas vacation, directed a recreational hour following the program. A fitting climax was a worship service leading up to the advent of the New Year.

Richard R. Newby, Yearly Meeting Superintendent attended the Quarterly Meeting, January 8 and 9 and also visited several of the constituent meetings. His messages were challenging and inspiring.

C. H. Hester and son, Dale Hester, and family, life-long residents have left by auto for Newberg, Oregon to make their future home. They visited Mr. and Mrs. Addison Reynolds, Mrs. Hester's parents, at Los Angeles, en route.

FAITH IN FUNDAMENTAL ESSENTIALS RENEWED

The Cincinnati Meeting of the Council of Church Boards of Education

The Twenty-first Annual Meeting of the Council of Church Boards of Education was held at Cincinnati, January 18 and 20, 1932, with the attendance and interest up to the usual standard.

The annual reports of the officers stressed the necessity of increased devotion and consecration to the cause of Christian education during these times of especial stress and strain—and of opportunity.

They set forth the function of the Council as a clearing house of ideas and methods, and pointed out the tremendous development of some of these ideas and methods into the thinking and planning of educational leaders generally, and that for their study and development large sums of money had been contributed by the Carnegie, Rockefeller and other interests.

They verified the startling facts from surveys completed that in 100 tax supported institutions 87 per cent of the students had expressed church preferences and in 100 small colleges mostly of the church-related type, such preference had been expressed by almost 95 per cent of the students.

They disclosed the innumerable interrelationships of educational agencies and institutions and the necessity, for our progress as a people, that these units of education and these relationships should be permeated with the spirit of Christ.

While it is not possible in a brief story of the meeting to cite chapter and verse under each of the four heads above, it may be said that since the meeting closed a request has come for a similar story from the editor of *The American Scholar*, the new magazine just launched by the United Chapters of Phi Beta Kappa. That the Council has stood during its history for scholarship as well as Christlikeness is evidenced by its revolt years ago against the arbitrary and objective measurements in terms of which many church-related colleges have been humiliated, no matter how fine their human material in the faculties and among the students. The significant fact now to report is that at the meeting of the Association of American Colleges, which followed that of the Council of Church Boards of Education, that powerful group of colleges, chiefly church-related but including many not so related, set its hearty approval upon vital measurements of colleges *in terms of the actual achievements of the students.* There has been at no time in American history a more striking and unified registration of faith in the essentials of religion and of education than at this meeting.

The Council gave two full sessions to a general discussion of the functions and possibilities of service of the Boards of Education. In one session the emphasis was on the field and method of the Boards, and in the other on service and relationships. Out of all these discussions it became clear that service should be rendered by the Boards and their Council along three lines—the development of the colleges, the development of the church work in the universities, the development of more effective means of publicity not only for the cause of Christian education as such, but with the object of securing larger financial resources so that these challenges may be met. The Findings and Policy Committee wisely proposed the appointment of a joint committee of the Council of Church Boards of Education, the Association of American Colleges and the Liberal Arts College Movement.

SWORDS TO PLOWSHARES

Dedicated to the President and Representatives from all lands, assembled at Geneva for the World Disarmament Conference, February, 1932.

Representatives! Representatives, from the whole world "round" assembled
At this great, grand, World Peace Council,
How your people wait your wisdom, listen, listen— every day!
Tell us what of Peace and Progress.
Does the World's *want, woe,* and *sorrow* flood the morrow as today!

Representatives! Representatives, from the whole earth "round" assembled,
Bid the old world "Forward Go";
Rouse array all nations, peoples, 'gainst WAR and its aftermath of WOE;
Play the wizard—mighty wizard; transmute Want and Pain and Sorrow
Into Concord—long time prayed and long time sought for;
Blend the notes of all the nations, into very Diapason,
Thundering Harmony of Heaven o'er Earth from Pole to Pole,
Reverberating—main to main—
Echoing from shore to shore—angelic echo

"WAR NO MORE
Swords to Plowshares
Swords to Plowshares
WAR NO MORE."

Guilford College, N. C.

ROXIE DIXON WHITE.

The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation.

OUR YEARLY MEETINGS IN RETROSPECT

NORTH CAROLINA

The Editor has very kindly granted me the privilege of writing for THE AMERICAN FRIEND a brief series of articles, reviewing my contacts with each of the Yearly Meetings I have visited in the interest of religious education. I appreciate this opportunity and shall begin with the Yearly Meeting to which I first journeyed—North Carolina, the Yearly Meeting showing a net gain.

Down among the Quakers, in the old Nor' State, one finds a generous supply of hospitality, a great deal of well directed activity, and a working program.

"Head and shoulders above," stands Lewis W. McFarland, who with the aid of numerous assistants and committees, directs the work of this great Friendly Center. For sixteen successive years he has traveled over the State, and into the edge of Virginia, exerting a Herculean influence, encouraging pastors and workers, and offering valuable support.

The second living picture introduces a woman possessed of rare charm, congeniality and capability as well as initiative and forethought. Alice Paige White lives many miles ahead of the crowd. With her efficient committee she is lifting the entire Yearly Meeting to an ever ascending plane in the great field of religious education.

Just one of the many items of success that might be listed for this committee is, that a report from every Sunday school in the Yearly Meeting was received last year—and it was not the first year either. And how? Ask Alice Paige White.

Another important feature of this Yearly Meeting in the very recent past, has been the promotion of educational institutes, the purpose of which is to inform the entire membership concerning the plan of work of each department of the church. Emphasis is given to the work of prohibition, peace, missions, religious education, evangelism, stewardship and all the rest—a fine project.

Into each of the eight Quarterly Meetings, and into the majority of the sixty or more local meetings, I have tried to present some phase of our work.

The cooperation of a long list of pastors and others, each of whom I wish I might name in person, has been a most acceptable contribution to the task.

For some reason, North Carolina usually manages to report an annual net gain in membership. And how? Ask Lewis W. McFarland.

To all the fine people of North Carolina Yearly Meeting, here's my word of thanks and appreciation for the many delightful days lived in your association.

M. MARIE CASSELL.

QUAKERDOM · AT · LARGE

President Thomas Elsa and Esther B. Jones of Fisk University, Nashville, Tennessee, spent the latter part of January in Philadelphia visiting meetings and communities in the interests of the racial question.

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The Friend (London) quotes the remark of a writer in the *Christian Science Monitor*, "Hands across the sea would mean more if there were fewer arms," and suggests that this would make an effective and topical Peace Poster.

* * * *

Ellen A. Winslow, 100 Monmouth Street, Springfield, Massachusetts, writes that her recovery has been rapid from her automobile accident, which we mentioned in a recent issue. She is deeply appreciative of the "hosts" of good cheer greetings sent her from all over the country by friends who had never before had the opportunity of sending "get well" cards to her.

* * * *

At the recent annual convention of the National Anti-Saloon League, held at Washington, D. C., S. Edgar Nicholson, although unable to be present, was re-elected Secretary, which position he has held since 1898. He writes that he seems to be making steady improvement in health and really felt able to attend the convention, but his physician wanted him to take no risk. He has been attending Sunday meetings for worship for the past few weeks, at Media, for the first time since last March.

* * * *

Caroline A. Fulghum, a birthright member of the Arba, Indiana, Friends Meeting, passed her 99th birthday anniversay January 29th at her home at New Paris, Ohio, a few miles east of Richmond. Though in failing health, she greatly appreciated the calls made by friends and the shower of gifts and greetings received. She is a daughter of Benjamin Arnold, who died at Arba in 1878, whose father, William Arnold, was a Friends minister of New Garden Monthly Meeting in the early days, having moved to Indiana with his family from Guilford County, North Carolina, in 1820.

* * * *

Lister George Hopkins, a Queensland, Australia, Friend, has been awarded the Rhodes scholarship for 1932, having been chosen from five candidates who had presented applications. He has had a brilliant record since his state scholarship examination in 1923, when he obtained first place and secured the Lilley Medal. He is completing his fourth year at the University in the Faculty of Engineering. He will specialize in mathematics at Oxford and hopes to keep in touch with the National Institute of Industrial Psychology, and the International Industrial Relations Association. He is especially interested in methods of promoting satisfactory human relations in organized industry.

* * * *

The Joint Peace Committee of the two Baltimore Yearly Meetings arranged a delegation to Mr. J. P. Moffatt at the State Department, Washington, on Wednesday, January 20, to "express our earnest desire for the success of the Disarmament Conference and our hope that America may lead the way in a drastic reduction of armaments. Arthur K. Taylor, chairman of the Joint Committee, read a short paper explaining our wishes. Mr. Moffatt, who has himself worked for the cause in Europe and is now charged with the home end of the Conference, welcomed the delegation cordially and asked pertinent questions as to our practical suggestions, etc., Emily Balch, Mrs. Nason from Connecticut, L. M. Thruston and others responded and the visit was felt to be a success." The delegation included Laura Hoge, Ella Cowman, Margaret T. Carey, Dr. Shoemaker, Sina Stanton, Firman Mulford, Mary M. White and other Friends who were in Washington to attend the conference on the Cause and Cure of War, about twenty in all.

NEWS OF OUR MEETINGS

A two-weeks' series of meetings at West Elkton, Ohio, in the Friends Church ended January 17. The pastor, James Swander, was assisted by his brother, Charles Swander, pastor at Portland, Indiana, who gave inspiring messages each evening. The attendance was good and much interest was shown. Song services were conducted by Mrs. Myron Branson, with Mrs. William Krekler, Mrs. Charles Riner and Rose Clippinger assisting at the piano. At different times singers from Hamilton, from the local United Brethren Church, and a quartet from Richmond aided in the services.

* * * *

The holiday season was a time of varied activities with Friends at Unadilla, N. Y. The Sunday services and the program with mission offering on Christmas eve were well attended. The True Blue class of the Sunday school met at the Community House for a social evening and Christmas tree, also the Penn Helpers, and the Four H Club with its thirty-two members. The Home Bureau entertained their families with a dinner and Christmas tree. The Four H Club gave a chicken dinner on New Year's Day for the public, and the following Tuesday the Home Bureau served dinner for the community when the men hauled and "buzzed" wood for the church and community house. The class I and olementary Four H Club girls met at the homes of their leaders, Mrs. Vore and Mrs. Quimby, for all-day sewing classes. The average attendance at Sunday school for the last quarter was forty-eight, and five children were present every Sunday last year. The monthly banner class system has been adopted to promote regular attendance for the coming year.

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At Colorado Springs, Colorado, as the pastor and his wife, Lawrence and Effie Linton, were returning home from prayer meeting, January 20, she was struck by an auto when crossing the street and was badly bruised but no bones were broken. After a year of illness, the superintendent of the Bible school, Marenus Hagaman, is able to be out again. During his absence the school was ably conducted by the assistant, William Engle. A few weeks ago, Elizabeth Dockum was severely crippled in an auto accident when her neck was broken. An operation by the doctors was successful and she seems at present to be improving.

* * * *

Some of the Lynnville, Iowa, activities of the past several weeks might begin with the Giving Christmas. For some time before Christmas, each class in the Sunday school was working on some project to help in some great need. The children made scrap books, etc., and sent toys to some of our Tennessee and Indian children. A class of boys gave a Bible to one who had none. Local families in need were supplied with food, clothing and fuel and two bags of clothing were sent to Kentucky miners besides a contribution of money for the same. Following up the spirit of giving, on New Year's Sunday evening, Sabron L. Reynolds read "The Happy Prince," accompanied on the piano by Mrs. Roscoe Macy of Des Moines. The usual New Year watch party was enjoyed at the church by the young people, each taking turn at twelve in ringing the church bell. On January 10, "Dust of the Road," by Goodman, was presented by Thad Beatty, Merlin Elliott, Grace Beason and Fred Zimmerman. Mrs. Reynolds directed the group. In this time of great financial discouragement, some of our young people are manifesting real spiritual growth. The new light which seems to be breaking through

for some should, if followed, be a great encouragement in time of need for the whole church.

* * * *

Early in November a very successful revival meeting was held with Lynn Friends near Russiaville, Indiana, where Orval H. Cox is pastor. The evangelist was Claudius A. James of Farmland. Many came forward for prayer, some for conversion, some for renewal, and some for the baptism of the Holy Spirit. The entire membership was greatly helped and inspired with an earnest desire to press on in the work of the Lord and grow in his grace and knowledge.

* * * *

The Webster Friends near Richmond, Indiana, have closed a very successful and uplifting series of meetings for ten days when Aaron Napier of Newcastle assisted the pastor, Irvin Stegall, in the preaching, and Earl Folger and his wife also of Newcastle, helped with the music. The sermons were simple and from the heart, stressing the better things of life, making the effort constructive rather than otherwise. Charles E. Hiatt and Orville Fisher were present one evening.

* * * *

The Christian Endeavor Society at Charlottesville, Indiana, sponsored a Christmas candle-light vesper service, December 20, which was very pretty and was much enjoyed. The following evening the Bible school gave its Christmas program to a full house, which was also greatly appreciated. A Christmas box was prepared and sent to the Indians and an Indian program was given at the close of the Bible school the day the presents were brought. In November a box of clothing, bedding and reading material was sent to the American Friends Service Committee for the West Virginia miners. January 17, the young people met the Westland young people in a Bible baseball game at Westland. Charles E. Hiatt was present and spoke at the beginning of the meeting. These Bible contests are both interesting and instructive.

* * * *

A revival meeting was held at Farmland, Indiana, January 3-21, with Luther Addington of Western Yearly Meeting and pastor at Westfield, as evangelist, assisting the pastor, Claude A. James. His clear exposition of the Scriptures was convincing both to saved and unsaved. The hearers were drawn closer and lifted higher into the realm of divine grace and glory as he preached Jesus Christ and conviction fell on the people as the word was faithfully presented. Thirty bowed at the altar of prayer, three for conversion to Christ, seventeen for renewing grace, and ten for the baptism of the Holy Spirit. Two of those converted were men seventy-nine and sixty-three years of age, and one renewal was a man past seventy-eight. The good work is still continuing and another sought Christ as Savior at the service the following Sunday night.

* * * *

The Ministers' Conference of Hesper and Tonganoxie Quarterly Meetings met at Lawrence, Kansas, January 19, 1932, with Mr. and Mrs. Herbert L. Huffman. Weather was favorable, but the condition of roads prevented some from attending; others were detained on account of sickness and some were engaged in evangelistic service elsewhere. The morning devotional hour, led by Oren Dunlap of Eudora, consisted largely of prayer and exhortation, manifestly under the leadership of the Holy Spirit. A very pleasant time was spent during the noon hour, with friendly conversation which afforded the ministers opportunity to become better acquainted. A splendid dinner was served by Mrs. Huffman. The subject for discussion in the afternoon was "Evangelism." Herbert L. Huffman gave a brief review of the book, "Motives and Methods of Modern Evangelism." Various phases presented by the book were discussed by those present. The conference asked Herbert Huffman to conduct a School of Evangelism at the April session, to be held at Tonganoxie, Kansas.

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For many years Friends University, Wichita, Kansas, has taken an advanced stand among southwestern institutions on the grounds of inter-racial relationship in its student body. Whites, Negroes, Indians, and Japanese, as well as Mexicans and Cubans have mingled freely in her halls of learning, and a number have been graduated with honors and become alumni of much credit to the institution. For the past two years, Negro students and Alumni of Friends University have put on splendid programs for the purpose of building missionary cases for the University Museum. On January 22, the Harmony King Jubilee Singers of Wichita, assisted by Mrs. Carter, who is a reader of note, gave one of the most enjoyable entertainments in song and readings ever given in Alumni Hall, when a good audience of whites and Negroes, freely intermingled, and listened with delight to the wonderful harmony of their spirituals. Wichita, as a city, is proud of this splendid quartet and reader who render their songs and readings before many of the foremost civic, educational, and church organizations of the southwest, regardless of color lines.

THORNTOWN ACTIVITIES

The Friends Church at Thorntown, Indiana, has sixteen new names on its roll for this year. E. Raymond Wilson, a guest some time ago in the interest of Peace for the Friends Service Committee, spoke in nine high schools in the county, one grade school, to a church group, and to the Thorntown Chamber of Commerce, all in two days. In December the Boone County Historical Association asked for a Peace speaker and Raymond Wilson came again. All were well pleased and took home what literature he could give them.

The Boone County Peace Committee consists of a representative from the Men's Brotherhood, a groceryman; a farmer from the Farm Bureau, a teacher from one of the high schools, a young man from the County Young People, and the chairman is the Friends minister. This minister spoke on Peace at a union meeting of young people in November and will speak on the Disarmament Conference at a district meeting of county young people, February 1. He will also respond to a call to speak in the Jackson Heights Methodist Church on February 7. He is also chairman of the program committee of the County Ministerial Association which meets every third Monday.

Union services are held on Sunday evenings throughout the year in Thorntown and every fifth Sunday evening is feature night. The next will be with Friends when a layman will speak on "What I would do if I were a preacher," and a minister on "What I would do if I were a layman."

Friends have sent a box of clothing to the West Virginia coal fields and are helping with local relief. Money was secured to pay a nurse to care for a family where all were sick at the same time, and to send the doctor where needed among the poverty stricken.

MARY MILES MORRISON

Mary Elisabeth Miles, daughter of Benjamin and Elisabeth Bean Miles, was born on a farm near West Branch, Iowa. Her early education was received in a private school operated by an uncle and aunt, the late Joel and Hannah Bean. When this school was closed the latter became teachers in the West Branch public school in which Mary became a pupil.

At the time the Government Indian work was reorganized during President Grant's administration, a certain amount of the work in caring for the Indians was transferred to the Society of Friends. In this reorganization, Benjamin and Elisabeth B. Miles were called into service as Superintendent and Matron of the Osage Indian School at Osage Agency, Indian Territory—now called Pawhuska. Three years after this work was undertaken, their son, the late Major L. J. Miles, was appointed Government Agent of the Osage Nation, a position which he held for a number of years.

During the period of preparation for

college and an interval between high school and college, Mary was a teacher under her father and mother in the Osage school. In this connection she had as pupils a number of Indian boys and girls who have made splendid records for themselves, one of whom is the present head of the Osage nation, Fred Lookout. In this capacity of teacher, numerous lifelong friendships were formed among the Osage Indians.

After some years, Benjamin and Elisabeth Miles established a contract Government Indian School at White's Institute near Salem, Iowa. In the meantime, having finished her four years course at Penn College, Mary became principal of this school. At the expiration of four and one-half successful years, this work was terminated by a destructive fire which wrecked the school building and dormitory.

In the meantime Benjamin Miles' health had become impaired and a change of climate was recommended. This resulted in the family's moving to Newberg, Oregon. The Friends there were maintaining Friends Pacific Academy—which has since become Pacific College—in which Mary was employed as a teacher. While teaching there she had the happy privilege of having Herbert Hoover as a pupil.

Upon graduation from Earlham College, in 1888, Edwin Morrison was employed as Principal of this Academy. This situation culminated in the marriage of Edwin Morrison and Mary Elisabeth Miles. Two children were born to this family, S. Elisabeth and Louis A.

After her marriage, Mary Morrison devoted her life to that of home building, and the social and spiritual upbuilding of the communities in which she has lived. With her husband she has contributed her life of service in four educational centers: those of Pacific College at Newberg, Oregon; Penn College, her Alma Mater, at Oskaloosa, Iowa; Earlham College, Alma Mater of her husband and daughter, at Richmond, Indiana; Michigan State College, Alma Mater of her son, at East Lansing, Michigan.

In these four centers her life has gone out primarily in four channels: first, in developing a simple Christian home for herself and her family; second, in promoting the spiritual interests of the Church (for some years she was an Elder in the Friends Church, and for a period of years she was Clerk of Quarterly Meetings); third, in furthering the Missionary interests in foreign fields. She was a constant student of Missionary progress and problems. In this capacity she built up a splendid Missionary library including books and periodicals. The fourth interest was an enduring concern for the cause of the American Indian, the foundations of which were laid in the work of her father, mother and brother and her own work as a teacher.

The dominant features of the life of Mary Morrison may thus be summed up. She had in both lines of her ancestry generations of simple Christian faith. She was born in a home where from earliest infancy she was in the atmosphere of religious teaching and practices. Upon attaining the capacity to read she was taught to use her Bible and commune in worship with her Master. This habit of daily devotion was maintained throughout her life, and was not discontinued until coma set in a few days before her death. Her Christian devotion permeated her whole being and manifested itself in simple ministries of happiness, service, friendliness and love for those about her.

The last audible expression from her lips that her husband could understand while sitting at her bedside was from a favorite poem and song: "Oh Lord and Father of mankind, forgive our feverish ways." She passed away at her home at East Lansing on December 26, 1931.

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BIRTHS

BORING—To Ralph H. and Elizabeth Boring, Greensboro, North Carolina, December 26, 1931, a son, Richard Levering.

WALLACE—To Alan L. and Esther V. Henby Wallace, Duluth, Minnesota, January 23, 1932, a son, David Benjamin.

WILLIAMS—To Oren and Nellie Williams, Thorntown, Indiana, January 14, 1932, a son, Joseph Verne.

MARRIAGES

ROE-ROSEMAN—At West Branch, Iowa, January 23, 1932, Vera E. Roseman and Reuben V. E. Roe, both of Buffalo, Iowa, Friends Meeting. Guy W. Harvey, minister.

DEATHS

BRAY—At the home of his grandson, J. Bruce Taylor, Whittier, California, on December 22, 1931, Aaron Mills Bray, son of Henry and Betsy Bray, at the age of eighty years. He was born near Noblesville, Indiana, and on January 7, 1880, was married to Ella Willets. In 1888 they moved to Kansas, where he was recorded a minister in the Society of Friends. With his wife and two children, he moved in 1888 to Newberg, Oregon. In their long residence in the Pacific Northwest he served several Meetings in Oregon Yearly Meeting as pastor. The last years of his life were spent at Fresno, California, where he was greatly interested in the founding of the Community Friends Church. Since the decease of his wife in 1925, he has made his home at Fresno with his daughter, Effie B. Taylor. A son, Levert H. Bray, a minister, resides at Cleveland, Ohio.

COOK—At Seattle, Washington, January 14, 1932, George Edward Cook, in his sixty-fourth year. He was the son of Elkanah and Elizabeth Cook and was born in Dallas County, Iowa, November 19, 1868. In 1890 he was united in marriage to Emma T. Kenworthy, to which union were born three sons, two of whom are living: Guy E. of Rockport, William and Clare C. of Seattle. He was a birthright member of Friends and during his recent illness spoke to his wife of his determination to live a better Christian life if spared to return to his family and church.

GAUSE—At her home near Washougal, Washington, January 12, 1932, Amanda Gause, wife of Samuel F. Gause, and daughter of Daniel and Kessiah Hastings, in her seventh-seventh year. Born at Charlottesville, Indiana, she was married in 1877 and eleven years later moved with her family to Newberg, Oregon, where they lived until 1917, when they moved to Washougal. A lifelong member of Friends, she was devoted in her service and thought for others, her membership being at Newberg at the time of her death. Surviving her are the husband, a son, Omer E., two daughters, Mrs. E. A. Newby of Washougal and Mrs. D. C. Bell of Vancouver, and four grandchildren. Funeral services were in charge of President Levi T. Pennington of Pacific College, assisted by W. B. Mahon of Portland and W. Rossman of Washougal.

HADLEY—At Wilmington, Ohio, Sarah Caroline Hadley, after ninety-five years of a very influential life. Born on a farm near Wilmington, she became a Christian in early age and joined Friends in 1862. An early experience she never forgot was her schooling under the famed Horace Mann at Yellow Springs. Her worth in the church was soon recognized and she was made an elder and a little later a recorded minister. She visited some of the western Yearly Meetings and in 1903 visited New York and Philadelphia Yearly Meetings. In Philadelphia she was especially interested in the charitable institutions. Whether in deeds in her community, in personal kindness, or in participation in services for worship, her influence was keenly felt. During her later years blindness marred enjoyment of many things but her mind remained

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alert and her home was a source of spiritual inspiration to the many who visited her.

HUFF—At Reid Memorial Hospital, Richmond, Indiana, November 29, 1931, following a severe surgical operation, Sophia Bogue Huff of Fountain City, Indiana, in her sixty-fifth year. Born at Chicago, Illinois, the daughter of Dr. Roswell J. and Lucy T. Bogue, she attended Wellesley College two years and taught four years in the public schools of Chicago. In 1892 she was united in marriage to Dr. Oliver Nixon Huff and six years later they moved to Fountain City when she became a member of the Friends Meeting there, being active and efficient in several departments of work. She was intensely interested in Temperance and for fifteen years was president of the county W. C. T. U. and much of that time also of the local union. She had won the love and admiration of everyone fortunate enough to have friendship with her, and her faithful and efficient service surely deserved the beautiful commendation of the Master. She is survived by the husband, two sons and a daughter.

MACY—At Lynnville, Iowa, January 14, 1932, Anna N. Macy, wife of Charles O. Macy, and daughter of John and Martha Newby, in her sixty-third year. Born at Raysville, Indiana, she came to Iowa in 1878 and was married twelve years later. The husband and three sons survive her: Carol of Sully, Iowa; Ward of Palo Alto, California; and Dr. Willis Macy of Rochester, Minnesota; also three brothers and two sisters. She passed from a life of cheerful activity in the church and community, being clerk of the Monthly Meeting. Funeral services were in charge of L. W. Reynolds and tributes were expressed by Moses T. Mendenhall, Frank T. Conover, Waldo Reece, Gertrude Davis and Bessie Sparks.

SMALL—At her home in Kokomo, Indiana, December 5, 1931, Ella Isabelle Small, wife of Dan E. Small, and daughter of Zimri and Isabelle Chapman Newlin, aged sixty-one years. She was born at New London, Indiana, grew to womanhood there, receiving her education in the New London Schools, and graduating with High School Class of '88. In 1889 she was united in marriage with Dan E. Small, who survives her, with two daughters, Marie S. Hadley and Gladys Boyer; a sister, Lucy N. Kenworthy of New London, Indiana; and a brother, William Newlin of St. Petersburg, Florida. She was a birthright member of Friends and an active worker in the Union Street Friends Church, where services were conducted by the pastor, A. Ward Applegate, assisted by Murray S. Kenworthy, with burial in Crown Point cemetery, at Kokomo.

SMITH—At her home in West Branch, Iowa, November 3, 1931, Deborah, wife of Charles Smith, aged 89 years. Born at Middletown, Ohio, a birthright member of Friends, she was married in 1867. Except for the later days when health failed her, she was very active in her church duties. The husband, who has been an invalid for more than a year, and their six children survive her.

TATUM—At West Branch, Iowa, January 16, 1932, Elwood Tatum, in his eighty-third year. Born at Springdale, Iowa, a birthright member of Friends, he was active in Christian, especially temperance work in the county. In 1876 he was married to Deborah C. Hawley who, with three of their four children, survives him.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4411-15 Indiana Ave. Take Indiana Ave. Surface Car, or South Side Elevated to 43rd St. Bible School, 9:45; Worship, 11:00 a. m. Second Sunday each month is Suburban Day, with luncheon served at 12:30 and Discussion Group meeting at 1:30. Leslie Frazer, Minister, 1149 E. 61st St., Telephone Fairfax 3193, to whom names and addresses of Friends coming to Chicago should be sent.

CHICAGO, ILLINOIS
57th Street Meeting, John Woolman Hall, 1174 East 57th Street. Meeting for worship, 10:45 a. m. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks South. Send names and addresses of Friends coming to Chicago to Garfield V. Cox, Clerk, 1332 East 56th Street.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address,2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO
Friends Church, West 41st Avenue and Shoshone Street. Worship 11:00 A. M., Bible School 9:45 A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 12734 Kentucky Ave., Detroit, Phone Fairmount 1360W.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th Street, corner of Toberman, Sabbath Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m. Ernest Lamb, Minister.

MIAMI, FLORIDA.
The Miami Friends Meeting has a cordial welcome for those attending its meetings for worship First-day morning, 10:45. 2nd floor of the Professional Building, 226 N. E. 2nd Avenue.

PASADENA, CALIFORNIA
First Friends Church, Corner Raymond Ave. and Villa Street. Bible School, 9:30 a. m.; Worship, 11:00 a. m. and 7:30 p. m.; C. E., 6:30 p. m. Prayer Meeting, Wednesday, 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Ave., Phone Terrace 6369. A cordial welcome awaits you.

WASHINGTON, DISTRICT OF COLUMBIA
Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.
Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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